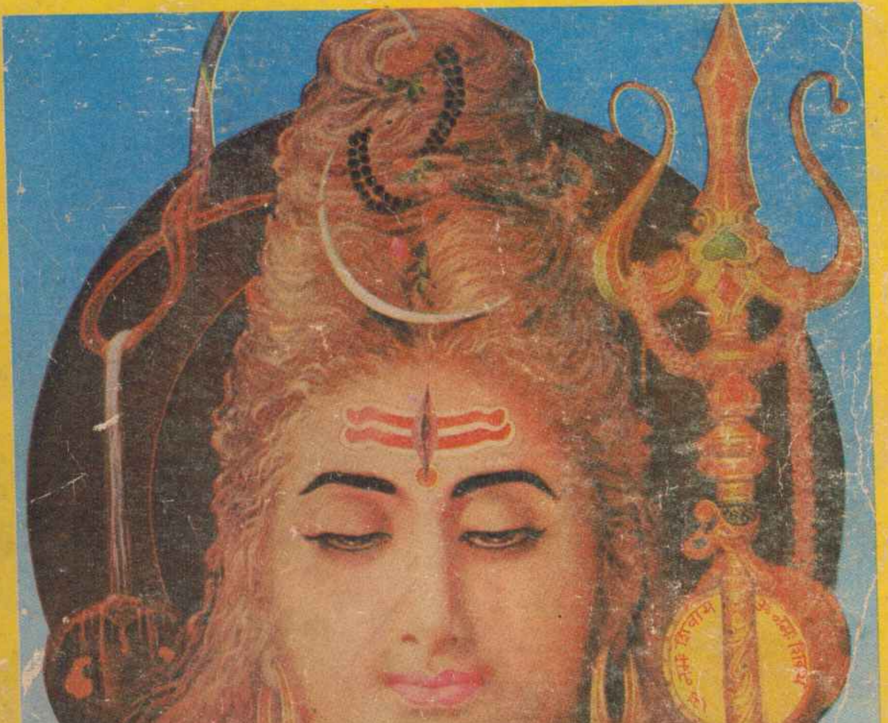
SRI
SOUMYA KASEESA
STOTRAM



H. H. SWAMI TAPOVANAMJI MAHARAJ

SRI
SOUMYA KASEESA
STOTRAM

H.H. SWAMI TAPOVANAMJI MAHARAJ

Commentary
H.H. Swami Chinmayananda

CENTRAL CHINMAYA MISSION TRUST
Bombay – 400 072

February 1990 Edition
3000 copies

Published by:
CENTRAL CHINMAYA MISSION TRUST
Sandeepany Sadhanalaya
Powai Park Drive
Bombay – 400 072

Printed by:
CHINTANAKSHAR Graphics
16, Hanuman Industrial Estate
G.D. Ambekar Marg
Wadala, Bombay – 400 031
Call: 411 4932

CONTENTS

Page

Chapter 1 Glorification of Shiva 1

Chapter 2 Discussion on Isavasya & Kenopanishad 17

Chapter 3 Discussion on Kathopanishad 1, 2, 3 37

Chapter 4 Discussion on Kathopanishad 4, 5, 6 55

Chapter 5 Discussion on Prasnopanishad 74

Chapter 6 Discussion on Mundakopanishad 100

Chapter 7 Discussion on Manduky & Taitareyopanishad 122

Chapter 8 Discussion on Aitareyopanishad 147

Chapter 9 Discussion on Chadogya 1, 2, 3, 4 162

Chapter 10 Discussion on Chadogya 5, 6 184

Chapter 11 Discussion on Chadogya 7, 8 217

Chapter 12 Discussion on Brihadaranya 1, 2 257

Chapter 13 Discussion on Brihadaranya 3 296

Chapter 14 Discussion on Brihadaranya 4 329

Chapter 15 Discussion on Swetaswa Taropanishad & Brahma Bindu Upanishad 369

Chapter 16 Discussion on Kaivalyopanishad & Parama Hamsopanishad 387

Chapter 17 Discussion on Maitreyi Upanishad & Tejobindu Upanishad 408

Chapter 18 Description of Shiva in Totality
Description of Uttarkashi, Prayer & Introduction of Author 431

SOUMYA KASEESA STOTRAM (ENGLISH)

List of persons who have kindly donated for the cost of publication of this book

		Rs.
1.	Shri V Narasimha Reddy Barkatpura, Hyderabad 500 027	2,000/-
2.	Shri Ramesh Gupta Laxmidas Wadi, Arthur Road, Bombay 400 011	1,000/-
3.	Col P D Sthalekar B/1 Asmita, Linking Road Extension Santacruz (W), Bombay 400 054	1,001/-
4.	Mrs Sakuntala Bindra 19A Jungpura Hospital Road, New Delhi 110 014	1,000/-
5.	Shri Ghelubhai V Patel G-87 Gujarati Society, Nehru Road Vile Parle East, Bombay 400 057	2,500/-
6.	Shri H R Bhat B-1 Viswakarma Society, V.P. Road, Andheri Bombay 400 058	2,500/-
7.	Shri Jairam T.C.T., Sandeepany, Powai, Bombay 400 072	2,511/-
8.	Laju & Kavita Chanrai 117 Sloane St., London SWX 9PQ, U.K.	5,000/-
9.	Rani Sunita Rana Baber Mahal Vila, Khatmandu, Nepal	5,001/-
10.	Ms Indira Rohira Citizen Hotel, Juhu, Bombay	2,500/-
11.	Smt Somi Kohli D 278 Defence Colony, New Delhi 110 024	5,000/-
12.	Shri Naveen N Keshwani 111 D-797, New Delhi 110 001	5,001/-
13.	Mr Srichand Krishnani Ashirwad 19/20, Wadala, Opp. BEST Quarters Bombay 400 031	1,001/-
14.	Smt Kamala Krishnamurthy I-C-217, Bokaro Steel City 827 001	1,000/-
15.	Nishie Hari Kapoor W-59 Greater Kailash I, New Delhi 110 048	1,001/-
16.	Mr. V. M. Kamath Joshi Nagar, Dombivli	1,250/-

SRI
SOUMYA KASEESA
STOTRAM

HYMN TO KASI VISWANATH
OF UTTARKASI

BY

SWAMI TAPOVANAM

In 18 sections *(Sthabaka)*, each containing 25 verses, we have here a prayerful devotional song enshrining in it all the rich and precious thoughts in all our ancient Upanishads. Such a textbook of Vedanta-discourses, given out so eloquently, in an atmosphere of devotion, has not yet been conceived, so far, in our Hindu textbooks anywhere. The tradition do advise us that without full devotion, deeper contemplation upon His divine nature, can never be consistent and steady. But it is never demonstrated as vividly as in this "Sowmya Kaseesa Sthothram".

The first section *(Sthabaka)* is purely devotional and Lord Shiva, the presiding deity in Utterkasi — called in our Puranas as Sowmyakashi — is described faithfully as He is glorified in the *Shiva Purana.* Here we meet the Pouranic-Shiva concepts. As we move ahead, we shall watch for and recognise how Sri Tapovanam identifies Lord Viswanath as the Self-in-all : the Brahman.

SECTION 1

विश्वनाथ नमस्तुभ्यं विश्वमायाविलासिने ।
काशिकेश नमस्तुभ्यं केशवाद्यर्चिताङ्घ्रये ॥ १ ॥

> My prostrations to Thee O' Sri Viswanath, who is the very Reality behind the delusory world of plurality. Lord of Sowmyakasi, to You my prostrations : Thy sacred Feet are worshipped by Vishnu and other *Devatas*. . . . 1

Kasi Viswanath as a sacred symbol is worshipped so that the wandering mind of the devotee, with the force of his devotion, becomes quietened and comes to rest at the Altar of his devotion. The symbol *(Prateek)* of Kasi Viswanath as the presiding deity of the temple in Utterkasi represents the Infinite Reality behind the entire universe of names and forms.

We shall find how Sri Gurudev identifies Lord Shiva, the Lord of Sowmyakasi, as none other than the Self in us, which is the one Eternal Substratum for the entire play of plurality.

विश्वंभर नमस्तुभ्यं विश्वविध्वंसमूर्तये ।
विश्वरूप नमस्तुभ्यं विश्वसृड्दर्पहारिणे ॥ २ ॥

> O' Supporter of the entire world of dynamic happenings! I prostrate to Your form as Time, the destroyer of everything. You are Yourself all the forms in the world! I prostrate to You who destroyed the intellectual arrogance in the Creator.
>
> . . . 2

The Consciousness in us is the very enlivener of all our matter equipment and also the Awarer of all our physical, mental and intellectual experiences. It is the very Substratum upon which the world of happenings, this perceived world of actions and interactions between beings, skip and skim : just as the ocean upon which the waves ever dance.

Once, it is reported in our *Puranas,* Vishnu and Brahmaji decided to measure the extent of Lord Shiva's pervasiveness. They took the form of two birds and one went up to see where His head is, and the other flew down to see His Feet. Both had to return disappointed. Lord is Infinite, and All-pervading. There is no beginning nor end to His presence. Thus Creator, the creative power of the intellect, lost his arrogant vanity that it can discover everything through its investigative research!!

वामदेव महादेव देवदेव जगत्पते ।
भव भक्त्या भजामि त्वद्भवच्छेदिपदाम्बुजम् ॥ ३ ॥

O' Vamadeva! O' Great Lord! O' Lord of Lords!! O' Lord of the Universe of things and beings! O' You are the very world appearing in Time, and therefore, ever tossing in change! I bow to your Lotus Feet, that can end my delusion of plurality and change. ... 3

Vamadev — not only small and enchanting one, in Sanskrit it has also a significant meaning "most worshipful, adorable" — *Vamana.*

Deva — illuminator. Our sense-organs, mind and intellect are instruments that bring the world of objects, emotions and thoughts into the field of our awareness. Without the Consciousness the sense-organs have no ability to see, hear, smell, taste or touch. So Thou Art, as the light of Consciousness in me, indeed, the Lord of Lords (Deva-Deva), "the Eye of the eye, the Ear of the ear".

सौम्यकाशीपते तुभ्यं सौम्यमूर्ते नमो नमः ।
सर्वदैव नमस्तुभ्यं सर्वदैवतरूपिणे ॥ ४ ॥

O' Lord of Utterkasi! O' Peaceful Cheerful One! To Thee my humble prostrations. The One, who is Himself the Essence in all Gods,* my prostrations to Thee at all times.** . . . 4

Note the play upon the term 'Sarvadaiva'.

From verse 5 to the end we have a 20-verse-masterpiece in painting Lord Shiva, employing Swamiji's poetic visions of pleasant contradictions as his colours, and his chaste diction as his brush. A contradiction always arrests our attention and make us laugh at it first, and then they can make us blush, in deeper thoughts, as their rich suggestiveness unfold in our understanding. This is called as *Virodha-abhasa* in Sanskrit poesy.

गंगाधरोऽपिभगवान् गंगारोधसि वर्तसे ।
सोमसूर्याग्निनेत्रोऽपि सोमचूडश्च दृश्यसे ॥ ५ ॥

O' Lord Shiva! Strange! You wear Mother Ganga on your head and yet, ever live on the sacred banks of Mother Ganges. Your eyes are the sun, the moon, and fire, and yet You wear the moon as a crown. . . . 5

As Cosmic Person, Lord Shiva represents in Him the entire world of beings and things. Naturally, His eyes should be the "All-eyes". Eyes are eyes and can function only in the medium of light — where there is no light, eyes are blind.

---

* *Sarva-Daivata Roopine*

** *Sarvadaiva*

Thus sun, moon, fire, the phenomenal sources of light, become His Eyes!! Yet, He is adorned with the Crescent-moon.

काशीपृष्ठे विहरसि विराण्मूर्त्तिरपि प्रभो ।
को वेत्ति तव माहात्म्यं त्वदन्यः परमाद्भुतम् ॥ ६ ॥

Though You are the Cosmic-Person and so, the Whole Universe is your form divine, yet You live in and bless Sowmyakasi area! Who can comprehend Your glory in all its fullness other than Yourself : wonder of wonders!! . . . 6

Ordinarily what we experience with our sense-organs are evaluated and digested by our intellect and we receive a "running commentary" from our depths. But when we do directly experience something, and we do not receive any comments from our intellect, we have a unique state of a stunned-intellect, which emotional experience we generally call as "wonder". In the Upanishads, the Rishies communicate the state of transcendence by the term "wonder of wonders"* It is to convey the idea that our intellect can never bring the Lord under its familiar categories, that the poets employ often the art of contradictions* in their poetry.

गिरिराजसुतापुण्यपरिपाकोऽस्तु मे गतिः ।
सुरवृक्षवृते यस्य मन्दिरे सुन्दरे स्थितिः ॥ ७ ॥

The Lord who presides in His temple surrounded by Deodar trees; the Lord, who is the fruit of the *Tapas* of Parvathi, the daughter of Himavan, may He be my way and the goal. . . . 7

---

* अत्भुतम् – *Athbudham*

** विरोधाभास– *Virodha-Abhasa*

In Sanskrit "gati" means both the means and the goal, the way and the final destination. May devotion to Lord Shiva be my way, my spiritual path, and Lord Himself be my final goal — my rewarding destination.

त्रिशूलरूपया शक्त्या हेरम्बाद्यैश्च निर्ज्जरैः ।
गोपकोटेश्वराभ्याञ्च संवृतं शंकरं भजे ॥ ८ ॥

> Lord Viswanath of Sowmyakasi, surrounded by the large Trident, representing Sakti, Devas like Ganesh and others, the two temples, Gopeswara and Koteswara, is the Deity I worship — the harbinger of all Auspiciousness (Sam-kar). ... 8

At Utterkasi, Sri Viswanath Temple is surrounded by many other famous temples and divine symbols. The two famous temples of Lord Shiva are Gopeswara and Koteswara. The tall Trident installed outside, in front of the Altar, sparkles in its golden glow as the sunlight play upon it.

वारिदाभं गले गंगावारिगौरं कलेवरे ।
वारणाद्रिपतिं वन्दे वारणाजिनवाससम् ॥ ९ ॥

> He whose neck is dark blue as clouds, whose body is as white as the Ganges waters; He who is clothed in the skin of the elephant, who is the Lord of Varanavat mountain ranges, to Him, Sri Viswanath, I prostrate. ... 9

The allusions are very famous. During the churning of the Milky-Ocean, the heavenly serpant, Vasuki, who was used as the rope, got exhausted and started feeling sick and brought out it's most virulent poison in its fatigue. Frightened of its fumes, both *Devas* and *Asuras* started running helter-shelter afraid of the total destruction it can spill and the holocast it will create. Lord Shiva received it and swallowed it Himself to save the Universe. Parvathi, His faithful consort, caught Him by the throat, not allowing the mortal poison to go down; Lord Shiva did not spit it out. Thus the poison had to get absorbed in His neck, making Him Blue-necked Lord *(Neelakanta)*.

When challenged by Gajasura, Lord defeated and killed him, and used his skin for His apparel.

कालकालं महाकालं कालव्यालविभूषणम् ।
फालनेत्रं प्रणौमि श्रीकाशिकापतिमीश्वरम् ॥ १० ॥

I prostrate to the Lord of Kasi, Sri Sankara, who is the destroyer of even Lord Death, who wears the Serpant of *Kala* (Time) as an ornament round His neck, and who has His third-eye upon His brow. . . . 10

To save His devotee Markandaya, He destroyed Lord Death, is a story in Sivapurana. "Time" which is itself a poisonous snake, a threat to all of us, is to Him an ornament to be worn round His neck! He who has controlled his thought-flow (mind) is one who has mastered Time : for interval between thoughts is the perception of Time.

भूतानामीश्वरं भस्मभूषाभूषितविग्रहम् ।
श्मशानशायिनं वंदे जाटजूटकमस्तकम् ॥ ११ ॥

I prostrate to Lord Shiva who is the ruler of all creatures, whose body is smeared with ashes, who lives usually in the burial-ground, who heaps His locks in a loose knot upon the Crown of His head. . . . 11

Lord is the sole enlivener in all living creatures and so is the ruler, controller of all living beings. Once He is not in contact with any body — plant, animal or human — the individual is dead. Hence He is the Lord of all creatures.

The burial-ground of the dream is the realm of the waking. The Supreme state of Self, Lord Shiva, therefore, naturally lives in the burial-ground of the ego and all its mental disturbances.

During Tapas there is no hair-dressing. Lord Parameswara is ever in Tapas, and therefore, His unkempt hair grows, and they are roughly tied upon the crown of His head.

पुरत्रयनिषूदाय परमैश्वर्यधारिणे ।
परापराय रुद्राय परेशाय नमो नमः ॥ १२ ॥

> My devoted prostrations to the Destroyer of the Three-Worlds, who is rich in all the Eight Siddhies, who is both Cause *(Para)* and Effect *(Apara)* : He is the one who liquidates all sorrows of beings *(Rudra),* who is the Supreme Lord *(Para Brahma)* — my beloved Sri Kailasapathy. . . . 12

World *(Loka)* means not the globe-earth, but any "field of experiences". In our life, each person harvests all his experiences from three fields : waking, dream and deep-sleep. Other than these three is the Self, which destroys all these three-fields *(Puries)*. In *Shivapurana,* this idea is objectified and Tripurasura challenges Lord Shiva and gets killed.

Cause and effect are valid categories only in the realm of time. The earlier in time is cause and that which is later is effect. Cause-effect-concept can function only in the field of Time. And time is a concept of the intellect. Once this is transcended, we move away from the purview of time into the timeless. In the timeless Self, cause and effect coalesce into one homogeneous mass of Pure Consciousness. Therefore, Lord Shiva is described as *Paratpara* : "Beyond the beyond", beyond both effect *(Jiva)* and cause *(Easwara)*.

करालं कालिकेशं नृकरोटीकलितस्रजम् ।
आशावासो वसानं श्रीविश्वनाथमुपास्महे ॥ १३ ॥

Sri Viswanath of horrondous form, the spouse of Kali, wearing a garland of skulls, He who has for His clothes the very space : Him I prostrate. ... 13

Not only the Lord is the spring of things beautiful, pleasant, enchanting and attractive, but He is equally the substratum, from which the horrondous, the terrible, the ugly and the abhorrant also spring from. For both the beautiful and the ugly, the pleasant and the horrible, He is the one cause.

कालकूटाशिने तुभ्यं शैलकूटनिवासिने ।
शूलिने पालिने धन्वशालिनेऽस्तु नमो नमः ॥ १४ ॥

One who drinks the most virulent *(Kalakoota)* poison, one who dwells on the peaks of Kailash, who carries His Trident all the time, who is the protector of all, who has His bow with him, to that Sri Sankara, my devoted pranams. ... 14

The Self enlivens the vasanas in each one of us : the vasanas generate in the mind the three moods called the Satwic, the Rajasic and the Tamasic. Under these three moods all minds function, and the quality of thoughts under these three moods determine the quality of the individual's performance. These three moods of the mind is represented as the Trident. To transcend them is to arrive, at the weilder of the Trident, at the Shiva-Essence, the Supreme Self. He expresses Himself in the world under these tripple moods.

तुषारधवलांगोऽयं तुषारगिरिजाधवः ।
वृषाधिवाहनो हन्याद्वृषवन्द्योऽवृषद्विषम् ॥ १५ ॥

> One who is as white as the snow-peaks of Himalayas, who is the husband of Parvathy, the daughter of Himalayas, who rides on the back of the Nandi-Bull, who is worshipped *(Vandya)* by Indra *(Vrisha)*, may He, Lord Shiva, destroy my subjective mortal enemies, my sins. ... 15

Even the King of Gods, Indra, worships Lord Shiva. The Lord-of-Sense-organs* is the mind. The mind in devotion worships the Self, Sri Sankara, who alone enlivens Indra.

"Vrishah" means Dharma. "A-Vrishah" means A-Dharma — meaning sin, *(pap)*. "Enemy in the form of Sins"**. It is a beautiful play upon words, demonstrating the poet's mastery in Sanskrit language.

अर्द्धनारीपते तुभ्यमध्वरध्वंसकारिणे ।
अघोराय नमः साक्षादपारकरुणांबुधे ॥ १६ ॥

> O' Ocean of compassion, Lord of a unique form of half-man-half-woman, You who destroys *ajnana* : my prostrations to Thee. ... 16

---

* *Indriyanam Raja* = Indra

** "Dwit" means enemy : *A-vrisha+Dwit+Visham* = *Avrishadwisham*

There can never be in Hinduism the noisy dispute we hear in today's 'Xian world, whether Lord, the God, is man or woman. The woman's lib is a real problem in Western thought; it has no validity in our culture. Here the Rishies have shown that man and woman are equal, and the Lord is at once both man and woman : both *Prakriti* and *Purusha*. One, without the other, is ineffectual. Matter *(Prakriti)* is inert and insentient : at the touch of the Spirit *(Purusha)* alone matter gets enlivened to act and perform. In the same way, *Purusha* can express only when He embraces *Prakriti*. *Shakta* and *Shakti* are not two : they are an integrated one whole in action.

प्रसीद भगवन् शंभो प्रसीद वृषभध्वज ।
कुरुष्व कृपया-नित्यं नृत्यमस्मन्मनोङ्गणे ॥ १७ ॥

O' Lord! Bhagawan Sambhoo! The One who always rides on the Bull. I request Thee, merely out of Your compassion, come and dance consistently in the court-yard of my mind. ... 17

Our times are so cheap and shrouded in ignorance, that we hear many "Bhagwans" living notorious life of vulgarities, as a spiritual-debouch. An ancient-verse has defined who is fit to be titled as Bhagawan*.

त्र्यक्षोऽप्यसौ सप्तशिराश्च बिभ्रत्
सर्पस्रजं क्ष्वेलभुगष्टमूर्त्तिः ।
जेजीयते हन्त हिमाद्रिमध्ये
कपालभृत् कश्चन भिक्षुवर्यः ॥ १८ ॥

---

* "He who knows everyone's beginning (births) and end (deaths), their future joys and sorrows, such a personality is recognised by the title 'Bhagawan' ".

> One who has three-eyes and seven heads, wearing garlands of snakes, drinking poison, one who is Himself the "Ashtamurthi" and yet, there, in the Himalayas He roams as a strange beggar begging His food, in a human-skull!! ... 18

It is not a biological freak to declare that Lord Shiva has three-eyes. Everyone of us has two fleshy eyes with which we see the gross world of plurality. He sees, no doubt, our world. But He also sees with His special power of vision the Substratum of the entire universe. This "eye of wisdom" whoever has, is a person with a third-eye.

In every religion snake represents ego, the lower Self. In us the lower-nature snaps at us and we get poisoned by our own ego. Lord is one who, through His *tapas,* has mastered His ego and it has become an ornament to Himself.

In the Vedic literature, the 8-Murthies are the 5 elements; the one who performs the ritual, who is called "Yajaman"; the Sun and the Moon. Together they constitute the eight-major factors in the dynamic incessant play of the world of things and beings. All these 8 factors are all but His forms — as waves are nothing but the ocean itself. Lord Sambhoo, as the Supreme Self, is Himself the sole "Ashtamurthi".

Man of Realisation, living the Bliss, which is the Self, thereafter has no desires for the sense-objects. He is described as living upon whatever comes to him unasked.* This is indicated by Bhiksha. He receives it in an empty skull — thoughtless-mind — no expectation, no desire, no demand : an "empty skull"!!

---

* *Yadricha-Labha-Samtushtah* (Geeta).

कैलासशैले कलधौतधौतम्
शैलेन्द्रकन्यामुपलालयंतम् ।
आराध्यमानश्च सुरेन्द्रमुख्यै-
र्वाराणसीनाथमहं प्रपद्ये ॥ १९ ॥

> One who has the colour of the silver white peaks of Kailas, who lovingly embraces Parvathy, the daughter of Himavan, constantly worshipped by the denizens of the heavens, Indra and others, who revels between the rivers of Varuna and Asi at Utterkasi — to Him, Sri Viswanath, I surrender myself.
> ... 19

Lord Shiva is described in Shaiva-literature as white in colour, and He is depicted as lovingly gathering Parvathy by His left arm. Indra, Kubera and other great grand citizens of Heaven worship constantly this Gowri-Shankar-Presence in Kailash.

It is very significant to note that Parvathy is Uma, Haimavathy, daughter of the Himavan. This is repeated by Gurudev more than once in these 20 verses. Just as today, we say "Science is the child of the West", so too, the "Child of Himalayas", is the Hindu thought, our philosophy, evolved by the meditating Rishies on the banks of Ganges, in the peaks of the Himalayas. Thus Lord Shiva, the Eternal Meditator, is ever holding dearly in sweet embrace the *Mahavakyas* of the Vedas, the Truths enshrined in the Upanishads.

कुबेरमित्रं कुसुमेष्वमित्रम्
कारुण्यपात्रं करिराजपुत्रम् ।
सरोजनेत्रं स्मितपंचवक्त्रम्
सदापवित्रं शरणं प्रपद्ये ॥ २० ॥

> Friend of Kubera, enemy of Lust, a bowl of Compassion, father of Ganesh, Lotus-eyed, with five smiling-faces, and ever the greatest purifier — to Him, Sri Kasi Viswanath, I surrender myself. ... 20

Ganesh always receives the total love and compassion of His mother Parvathy — *Karunya-patram*. The five-elements from which the entire world of names and forms have been structured, are all His smiling faces — *Pancha-vaktram* : The world of plurality has risen from His smiling faces.*

To contemplate upon Lord Shiva is to exhaust our past vasanas and consequently, the gush of desires and thoughts get slowed down. Quietened mind-intellect is called purified "heart". To meditate upon Him is the noblest "purifier" of one's inner personality. Quietened mind becomes contemplative and it becomes the grand way for realising the Shiva-state of Perfection.

अस्तु मे शरणं सौम्यकाशीनाथः स्वयंप्रभुः ।
यत्कृपालेशमात्रेण मर्त्योऽमर्त्यपदं व्रजेत् ॥ २१ ॥

> May the Lord of Sowmyakasi, Himself, be my Lord to whom I can totally surrender in devotion. By a jot of His grace any mortal can rise to the state of Immortality. ... 21

In the realm of time everything must constantly keep on changing. Change is but "the death of a previous condition and the birth of a new condition". This birth-deaths-chain is the ephumeral world of change, and we are caught up in it as long as we function in a world conditioned by time. Through devoted worship of Lord Shiva, when we gain a slight flash of His grace, we move from the field of time-bound state of flux into the timeless state of the Permanent, Eternal, Changeless State, the Deathlessness, the State of Immortality.

---

* Sat-Chit-Ananda.

विभो विश्वेश विश्वात्मन् विभाकरनिभद्युते ।
विभातु मोहरजनी द्विभावो मेऽपसर्पतु ॥ २२ ॥

O' Lord! O' Lord of this dynamic world of happenings! The One Self in all beings! O' Lord of Light, brilliant as the Sun with fire around! Like the sun removes the darkness of the night and its resulting fears, may You remove my spiritual darkness, non-apprehensions, and fears rising by the consequent misapprehensions of plurality around me. ... 22

व्योमादिभूतानि भवत्स्वरूपं
देवादिदेहाश्चभवत्स्वरूपम् ।
जीवाश्च सर्वेऽपि भवत्स्वरूपं
सर्वात्मनस्तेऽस्तु नमः पदाभ्याम् ॥ २३ ॥

The five Great Elements such as space, etc., are all Your forms alone. The bodies (forms) of Gods, man, animals are all Your forms. All entities, both stable and dynamic are all Your forms only. Thus You are the Self-in-all, ever present in every form. To Thy sacred Feet my prostrations. ... 23

All big, medium and small waves are all forms of the one cause, the ocean. Similarly, the Supreme Self, as the sole substratum for the entire world of forms, is Itself all forms and the One Essence in them all. O' Lord of Kailas, my prostrations to Thy Lotus Feet.

त्वमेव विष्णुः कमला च दुर्गे-
त्युपास्यसे कल्पितमूर्तिभेदैः ।
काशीश सर्वेश्वर शर्व सर्व-
देवात्मनस्तेऽस्तु नमः पदाभ्याम् ॥ २४ ॥

Projecting various forms upon Thee, devotees worship Thee alone as Vishnu, Kamala (Lakshmi), Durga, etc. O' Lord of Kasi, Thou Art the Lord of all — *Sarveswara*. Thou Art Sarva* — the destroyer of plurality. Thou Art the very essence at the chore of the heart of all Gods. May my prostrations be at Your Lotus Feet. . . . 24

In the Upanishad, Brahman the Supreme Reality is glorified as "Sarva", (शर्व) the All. Every name and form rises in Him, exists in Him and ultimately disappears into Him and so He is called the All "Sarva" (शर्व) Also all experiences of all beings, be it physical, mental or intellectual, in childhood, youth, middle-age, or old-age, all are shining into our awareness only because of the Light of One Consciousness divine, Lord Sankara. Naturally, it is but very appropriate to consider Him as the All, — "Sarva". (शर्व)

शुद्धं शिवं बुद्धमबुद्धिगम्यं
ब्रह्मेतियद्वस्तु वदन्ति वेदाः ।
तत्त्वं विभो विश्वपते न तत्वं
किञ्चित्परं तेऽस्तु नमः पदाभ्याम् ॥ २५ ॥

---

* (शर्व), — means destroyer of the vision of many — the perception of misapprehensions arising out of our non-apprehension of the Self. Just as waking-state is the destroyer of the dream-experiences, the Self, Kasi Viswanath, is the destroyer of plurality.

O' Cosmic Form *(Vibhoo)*. O' Lord of the dynamic march of events everywhere, all the time, the One Brahman I hear about, whom all Scriptures glorify as Purity, Supreme Auspiciousness, the One Consciousness which is incomprehensible for the human intellect, is indeed You Yourself. O' Lord of Sowmyakasi, there is no Reality other than You and Your glory. My prostrations at Your Lotus Feet. ...25

All scriptures try to point out Thy Sacred Seat in the heart of an honest meditator by the suggestive meaning of many pregnant words. This sole Ground upon which the projected world of all minds exist and play out, famous in the Vedas as Brahman, is none other than You, Sri Kasi Viswanath ! My devoted prostrations at Thy Sacred Feet.

SECTION II

In the earlier section Kasi Viswanath as Lord Shiva was beautifully described by the holy-poet, taking his support from the Puranic declarations. In the concluding 4-5 verses, Sri Tapovanam clearly brought out the identity of Sri Sowmyakasinath with the Supreme Truth of the Vedas, the Brahman. In this section onwards, Sri Gurudev's pen dances in ecstatic joy to the songs of the Upanishads. Here, we witness a subtle technique of taking his readers, through a unique path of knowledge and devotion, to the very peaks of direct experience of the divine.

Here in this section the first 12 verses expound Isavasya Upanishad, and the rest of the 13 verses explain the ideas of Kena Upanishad.

The Adwaita Vedanta ideas are the theme of this text and, therefore, the poet has to deal with the non-dual Reality behind the perceived world of plurality. He has to make his readers recognise the essential identity between the conscious individuality in him *(Jivatma)* and the Supreme One Life sustaining all forms in the world *(Paramatma)*. This identity is recognised as Kasi Viswanath, and thereby Sri Gurudev is indicating the glory of devotion. Naturally, this text creates devotion in the hearts dry of love for the Lord, and for those who have love, these verses can increase the seekers devotion to its maximum pitch : Supreme devotion ends in direct knowledge of the Self.

Even though thus direct knowledge through Gyana-path is the theme, the poet is insisting that devotion is unavoidable.

How can this possible : devotion to the Lord is possible in Dwaita, while Gyana is in the experience of the One without-a-second.

Only when our inner instruments of mind and intellect become quiet and pure, can we start effective study *(sravan)*, reflection *(manana)* and deep contemplation *(Nidhidhyasan)*. To purify the mind-intellect (heart) devotion* to the Lord alone is the way. Without love for the Lord** even meditation would become dry and tasteless, laborious and boring.

There are enough evidences in our Sastra declarations to prove that Swamiji is fully justified in his fearless assertion.

Already it was indicated that grace of Kasi Viswanath is a help in gaining the final experience in spiritual search. How it can be gained and how it helps the seeker and such other questions will arise in the mind of an intelligent student. To answer such question Swami Tapovanam starts this section with an opening verse based upon Isavasyopanishad.

येन वास्यमिदं सर्वं सर्वसंन्यसनेन यः ।
लभ्यतेऽलुब्धशीलेन तस्मै श्रीशंभवे नमः ॥ १ ॥

That State which envelops and pervades all this world of things and beings, which can be realised by a person who renounces all lust, to that Sambhoo my prostrations. . . . 1

Devotion is "परानुरक्ति ईश्वरे": Supreme love for the Lord" — Shandilyor.
विद्यालभतेसौ विचारणात् — Through steady contemplation alone we arrive at direct knowledge (Vidya).

** मुक्ता अति लीलया विग्रहं कृत्वा भजन्ते — Says Sankara : "every liberated one may fix an altar and as a divine play worship and invoke Him in his heart."

One whose mind does not dash out in anxious hunger to acquire, possess, and enjoy the outer objects, who has thus renounced not the world, but his own inner desire to embrace and indulge in the insignificant momentary sensuous pleasures, such a person alone will have the steady poise in his deeper contemplation upon the nature of the Self, and thus effortlessly can glide into that Supreme State of Consciousness — the *Sambhoo-State. To that Lord Paremeswara my prostrations.

The call to turn exclusively all our mental and intellectual attention to the Source of our individual ego-sense, is the very thunderous eloquence in the opening Mantra of the Isavasya Upanishad. That idea is the theme here.

काम्यनिष्कामकर्मभ्यां यो देवः संप्रपूज्यते ।
कर्मिभिः कर्ममर्मज्ञैस्तस्मै श्रीशंभवे नमः ॥ २ ॥

> In the worship of whom actions are performed by the learned, both desire-ridden or desireless, to that Lord Sambhoo my prostrations. . . . 2

This verse hints at the central thought expressed in the second Mantra of Isa. All are not good at turning their entire mental attention exclusively to the Self, and so steady contemplation is not possible for many. This is because of the subtle pressure exerted in them by their past vasanas, which rise as desires in the intellect *(Kama)*, and as agitations *(Vikshepa)* in the mind. In this gush the entire attention of the seeker tumbles down towards the outer objects of pleasure. Therefore, if a seeker feels that he lacks steadiness in his meditation, he should enter into the field of work *(Karma)* — be it desire-ridden *(Sakama)* or desire-less *(Nishkama)*. Through Karma-yoga he can unload his vasanas. His mind will soon discover more steadiness in his attempts at contemplation.

---

* **शं** = Happiness (सुखं) – भक्तानां भावयतीति – शंभुः– He who gives happiness to His devotees; the Blissful Self.

Once the seeker learns to act with surrender unto Him and thus dedicate all his actions as his devoted worship of Him, who is ever in his own very heart, the vasanas gathered in the past becomes impotent to generate floods of new desires and consequent storms of mental agitations.

यदज्ञानहता मूढा भ्राम्यन्ते बहुयोनिषु ।
आत्महत्या परिग्रस्तास्तस्मै श्रीशंभवे नमः ॥ ३ ॥

By the non-apprehension of the Self, fools, in their fascination for their own delusory misapprehensions, run after them with suicidal fervour, and suffer again and again, visiting many wombs. To that Self, Lord Sambhoo, my prostrations. . . . 3

In the non-apprehension of the post, we recognise the misapprehension of the ghost. The ghost-vision provides sorrows and fears; and when we gain the true knowledge of the post, when we apprehend directly the post, the misapprehensions immediately disappear and our minds become calm and peaceful. So too, in the ignorance of the Self, we misunderstand ourselves to be a limited ego *(Jeeva)* and goaded by our past vasanas, we run after sense-gratifications. In such selfish actions fresh vasanas are created, to fulfill which we seek new births with the required body and come to live in the appropriate environments to fulfill those new set of vasanas.

This is indeed suicidal. That Self, by realising which, all such empty sorrows end, to Him, Lord Sambhoo, my prostrations. (Isa *Mantra* 3.)

मनोऽतिवेगवत्तस्माज्जवीयस्तरमिष्यते ।
यदेकं सत्यमत्यंक्ष तस्मै श्रीशंभवे नमः ॥ ४ ॥

There is nothing faster than the speed of mind, yet the Self is considered faster than the mind, because Self is All-pervading. The fast mind can function only in a medium of Consciousness. This Self is the One touch of life in all beings, and has no body. Self is that which remains the same in all the three periods of time, called Truth *(Satyam)*. Self is not perceivable with the sense-organs *(Atyaksham)*. To That Self, Lord Sambhoo, my namaskars (Isa 4). . . . 4

यस्मिन् सति जगत् सूत्रदेवेन धार्यते ।
नित्यचैतन्यरूपाय तस्मै श्रीशंभवे नमः ॥ ५ ॥

Lord Sambhoo, who is the One Substratum for both *Hiranyagarbha (Sutratma)* and all individual beings, which is the Infinite Consciousness, to Thee my prostrations. . . . 5

The Pure Consciousness is the enlivening Reality behind both the macrocosmic-mind *(Hiranya-garbha)*, called God, and the microcosmic-mind, the individual ego *(Jeeva)*. This substratum for the entire Cosmos is Lord Sambhoo . . . . . I, in total surrender, prostrate to Him. (Isa 4).

यच्चलं निश्चलं चैव निकटस्थं च दूरगम् ।
अंतर्बहिश्च संपूर्णं तस्मै श्रीशंभवे नमः ॥ ६ ॥

The One who is at once all the moving beings and all the unmoving things, who remains all the time both very near and really far, who pervades both within and without of everything, to Him, Lord Sambhoo, my prostrations. . . . 6

Being the one cause for the entire universe, and since the universe consists of both the 'moving' beings and the 'unmoving' — inert — things, He is both : the changing and the changeless, the impermanent and the permanent.

To the wise, He is "near", He being the very Self of the wise-man, and to the ignorant and the extrovert, He is "far".

Just as waves are pervaded by and enveloped with the ocean, the Self pervades all beings as well as It, being the very material cause, bears upon Itself all different forms.

That which has no differences in it, is called *Poornam*, All-Full. The differences are of three kind*, (a) in the same species (all cows are not the same though all are cows), (b) between different species (cow is not a horse or a pig), and (c) differences in itself (the head of the cow is not like her legs or her tail). That which has none of these three kinds of differences is called All-Full — *Poornam*. The Self is the same ever and so Fully-Full *(Sam-poornam)*; Self is a homogeneous Mass of Consciousness.

The Atman, the Self, is Sambhoo; He is my beloved and I prostrate to Him. (Isa 5).

स्वात्मा यः सर्वभूतानामाश्रयत्वेन वीक्ष्यते ।
विद्वद्भिर्वीतधीदोषैस्तस्मै श्रीशंभवे नमः ॥ ७ ॥

(a) सजातीय भेद (b) विजातीय भेद and (c) स्तगत भेद.

> One's own Self, the Atman, which is experienced as the Self-in-all by those whose intellect has become pure, that Atman is Sambhoo : I prostrate to Him. . . . 7

Once we awake to the state of the Higher Self in us, we realise the One Self of all. Such a realised person come to see all names and forms dissolving and disappearing to be the One Self at the peak of his meditation — just as all the names and forms of my dream merge into my waking mind when I awake (Isa 6).

यन्मयं सति यब्दोधे विश्वं पश्यन्ति सूरयः ।
निश्शुचश्च विराजन्ते तस्मै श्रीशंभवे नमः ॥ ८ ॥

> On realising the knowledge of the Self, the man of Wisdom* *(Soorayah)* come to recognise the entire universe of things and being as the very nature of the Self, and thereafter live beyond all sorrows, in Bliss, that Self-knowledge is my Sambhoo; my prostrations to Him. . . . 8

Just as on waking up from dream, the dreamer-I and my dream would merge to become the waking mind only, so too, on waking to the State of Self, the experiencing limited ego in me and my world of plurality all merge to disappear into the new dimension of God-Consciousness. This divine State is Sambhoo, and I prostrate at His Feet in devotion. (Isa 7).

शुद्धं सर्वत्र संव्याप्तं कायसंबंधवर्जितम् ।
दृशिमात्रस्वरूपं यत्तस्मै श्रीशंभवे नमः ॥ ९ ॥

---

* सूरयः = Man of Wisdom is equated with Sun inasmuch as he becomes the Pure Light in which world shines in the awareness of all living beings.

The Self which has neither non-apprehension *(Avidya)* nor the consequent misapprehensions of plurality and, therefore, extremely pure, the Self, which is without any contact with the gross, subtle or the causal bodies (and their experiences), the Self, which play as a mere Witnessing-Consciousness in all these, to that Self, Lord Sambhoo, my prostrations. ... 9

Non-apprehension of the rope gives rise to misapprehensions of the dreadful snake. On apprehending the rope, the non-apprehension ends and so the misapprehension of the snake also ends. In the Pure State of Consciousness there can be no ignorance or the consequent misapprehensions of plurality.

The Self enlivens all the gross, subtle and causal bodies but Itself is not involved in them. Just as Electricity enlivens different electrical equipment, but these equipment are never in the Electricity.

धर्माधर्माद्यसंस्पृष्टः प्रजेशानाञ्च यः प्रभुः ।
स्वयंभूः परिभूश्चैव तस्मै श्रीशंभवे नमः ॥ १० ॥

Self who is untouched by right *(Dharma)* and wrong *(A-dharma)*, who is Lord of even the Creator *(Hiranya-garbha)*, who is non-caused *(Swayambhuh)* yet ever Himself manifest in every forms *(Paribhoo)*, to Him, Lord Sambhoo, my prostrations. ... 10

Consciousness brings into our awareness our intellectual judgements of right and wrong. These are categories of the intellect. Self is the Light of Consciousness in which one's intellectual categories shine and sparkle. The illuminator is always different from the illumined. Thus Self is beyond the usual categories, judgements and conclusions of the intellect.

The Self expressing through the Total-mind (macrocosmic-mind) is "Hiranyagarbha", the Creator. He is uncaused — He does not undergo any modifications : He is Changeless. He is not the effect of any cause : He is Uncaused. Yet, He is present in every form, enlivening all, as the very life of the organism — "Pari-bhoo" (Isa. 8).

उपास्त्या कर्मणा वापि यत्तत्त्वं नोपलभ्यते ।
ज्ञानगम्याय नित्याय तस्मै श्रीशंभवे नमः ॥ ११ ॥

The Self who is not gained through worship *(Upasana)* or through elaborate rituals *(Karma)*, who can be apprehended only by direct-knowledge *(Gyana-gamya)* and who is Eternal, to that Lord Sambhoo my worshipful adorations. . . . 11

Through worship *(Upasana)* in deep devotion, the existing vasanas get exhausted and the mind and intellect of the devotee never more wanders madly into sense-objects. Such a quiet mind discovers its steadiness in contemplation and thus ultimately realises, in its moments of deep and steady meditation, the inner spiritual state. Mere rituals cannot reach us this final subjective state of Pure Consciousness.

By themselves *Upasana* or *Karma* cannot bring us to the Self, but they serve indirectly as means to persuade our minds into poise and balance. Such a quietened mind alone can wing forth steadily in contemplation and reach the State of Pure Self. (Isa Mantra 9-14).

ध्यायिभिर्ध्यायमानं यत् प्राप्यमाणञ्च यत्पदम् ।
कार्यब्रह्मस्वरूपाय तस्मै श्रीशंभवे नमः ॥ १२ ॥

Seekers who, through an integral Yoga of both worship *(Upasana)* and ritual *(Karma)*, come to contemplate upon the Lord presiding in the Sun, and realise Him *(Hiranyagarbha)* — who is none other than Lord Sambhoo, and I prostrate to Him. . . . 12

When once the mind gets purified through devoted worship *(upasana)* and selfless service *(karma)*, that seeker easily realises the Lord of the world of names and forms *(Jagath)*, the *Karya-Brahman*. He is described in our Vedas as the Essence in the core of the life-giving Sun. By His grace, the worshippers gain fulfilment of their worldly desires and heavenly joys. (Isa 15-18).

In this 12-verses Sri Tapovanam concludes the relevant thoughts on Isavasyopanishad, and hereafter tries to summarise Kenopanishad, which is found in *Samaveda*, in its *Talavakara Sakha*, as its nineth chapter. In its earlier 8 chapters *Upasanas* and *Karmas* are prescribed. One who has purified one's mind through those devoted exercises can now enter into the field of contemplation and hence in its nineth chapter we have this most direct and extremely contemplative Upanishad declarations in Kenopanishad.

चक्षुःश्रोत्रादीन्द्रियाणि तत्तत्कार्यकराणि वै ।
यद्देवानुगृहीतानि तस्मै श्रीशंभवे नमः ॥ १ ३ ॥

He, by whose Light of Consciousness all eyes, ears, etc., are able to function in seeing, hearing, etc., to that Self, who is Lord Sambhoo, my ardent prostrations. . . . 13

In Kenopanishad the disciple asks the teacher, with reference to the dynamic activities of the sense-organs, who is (or what is) that by whose grace all these instruments function so efficiently?

श्रोत्रादेरपि यं देवं श्रोत्रादिमनुदृश्य हि ।
महान्तो यन्ति निर्वाणं तस्मै श्रीशंभवे नमः ॥ १४ ॥

> The Self, who is recognised by the realised Masters as the ear-of-the-ear etc., and thus reach the Highest State of liberation, that Paramatma is Lord Sambhoo : to Him my prostrations. . . . 14

In Kenopanishad, the Self is indicated as the 'seer' in the eyes, the 'hearer' in the ears, the 'smeller' in the nose, nay the 'feeler' in the mind and the 'thinker' in the intellect.

When you look through a telescope and see the distant star, you are the "seer", the telescope is the instrument of seeing and the star is the object "seen". The seer you is something other than the instrument and the object; while glued to the instrument you are the "seer", but you have a distinct and personal identity. So too, Consciousness, the Self, when functioning in the sense-organs becomes the "perceiver-I", in the mind, the "feeler-I", and in the intellect the "thinker-I". But in fact without these equipment the Self has Its own gracious Blissful State of Existence.

That Pure Self is my dear Lord Sambhoo. To Him my prostrations (Kena I-2).

यत्र व्रजन्ति नो चक्षुर्वाङ् मनांसि मनागपि ।
न ज्ञातं यच्च नाज्ञातं तस्मै श्रीशंभवे नमः ॥ १५ ॥

There were eyes cannot roam about, where words have no field to express, where mind-intellect cannot function, the state which is neither known nor unknown, That State is my beloved Lord Sambhoo and my prostrations to Him. ... 15

Eyes cannot "see" the Self as the Consciousness functioning in the eyes is that which lends to the eyes their ability to see! In a dark room with a torch (flash light) we can see everything in the room, except its own battery — as when we remove the battery the bulb has no light!! Just as fire burns everything it comes in contact with, but itself never gets burnt by its own heat, so too the Self which lends vision to the eyes cannot be seen by the eyes. So too words of speech cannot explain It : the speech itself is because of It.

Self is not even the object of knowledge, as It doesn't fall under the category of "objects" — It is ever the "subject". Nor is it ignorance — as the Self is beyond the "Unmanifest", the Causal-body, the vasanas : even vasanas (or non-apprehension) is an object of Consciousness. Thus It is neither known (ज्ञातं) (nor unknown) (अज्ञातं) It is the Consciousness that illumines both these conditions. (Kena I-3).

In the following five verses Sri Tapovanam clarifies the statement "Ear of the ear", etc.

व्यज्यते यन्न वाचा यद्वाचं व्यञ्जयति स्फुटम् ।
सच्चिद्ब्रह्मस्वरूपाय तस्मै श्रीशंभवे नमः ॥ १६ ॥

That which words cannot express yet because of which words are expressed, to That Brahman, Existent Consciousness, my beloved Sri Sambhoo my *Namaskars*. ... 16

Words can express all our experiences, at our physical, mental and intellectual levels, gathered from the fields of objects, emotions and thoughts. If there be a "factor", not experienceable through body, mind or intellect, that unique experience cannot be expressed through words.

Yet, all words are being expressed because of this "factor". This Eternal-Consciousness is Brahman, the very nature of my gracious Lord Sambhoo — to Him my prostrations. (Kena I-4).

मनुते न मनो यत्तु मनुते येन मानसम् ।
सच्चिद्ब्रह्मस्वरूपाय तस्मै श्रीशंभवे नमः ॥ १७ ॥

> That which the mind-intellect equipment cannot comprehend, but because of which mind-intellect functions in its fields, to That Brahman, the Eternal Consciousness, my beloved Lord Sambhoo my prostrations. . . . 17

Mind is the seat of emotions* and intellect is the seat of all discrimination and decisions.** With this instrument, we cannot reach Brahman. Mind-intellect itself is functioning because of the Consciousness behind it. To That Brahman, my Sambhoo, my prostrations. (Kena I-5).

श्रोत्रेण श्रूयते यन्न श्रोत्रं येन शृणोति वै ।
सच्चिद्ब्रह्मस्वरूपाय तस्मै श्रीशंभवे नमः ॥ १८ ॥

> That which is not heard by the ears but because of which all ears are hearing, to that Brahman, the Eternal Consciousness, my beloved Lord Sambhoo my *Namaskars*. . . . 18

---

* *Samkalpa-Atmaka*
** *Nischaya-Atmaka*

All these verses are serving as a spiritual lullaby to the disciple who is getting lifted up to the subtlest, in his own sincere contemplative flight. The teacher sings and the disciple glides into the state of the Supreme State of Pure Consciousness. (Kena I-6).

चक्षुषा दृश्यते यन्न येन चक्षुः प्रपश्यति ।
सच्चिद्ब्रह्मस्वरूपाय तस्मै श्रीशंभवे नमः ॥ १९ ॥

That which the eyes can never see, but because of which all eyes see, that Eternal Consciousness, Brahman, is my beloved Sambhoo — to Him my *Namaskar*. . . . 19

प्राणेन चेष्टते यन्न येन प्राणः प्रचेष्टते ।
सच्चिद्ब्रह्मस्वरूपाय तस्मै श्रीशंभवे नमः ॥ २० ॥

That which the *Pranas* — all abilities and capacities in us — can never approach, but because of which all *Pranas* are functioning, that Eternal Consciousness, Brahman, is my blessed Sambhoo — to Him my *Namaskar*. . . . 20

The exhibited and so perceptible expressions of Life in us, at our physical, mental and intellectual levels are called *Pranas*. They are mainly five in number, representing all life's expression at the physical, physiological and psychological planes. They are (1) *Prana* (all perceptions, all "taking-in"), (2) *Apana* (all excretions including all responses), (3) *Samana* (digestion), (4) *Vyana* (circulation) and (5) *Udana* (all thought processes). By such efforts at the physical, psychological or intellectual planes, even employing our physiological faculties and abilities, we cannot reach out to the Self, as these activities are all the expressions of Its very Presence.

And these *Pranas* can never function without Self, the life in us. This Self is my beloved Sambhoo — my *pranams* to Him who is ever in my heart. (Kena I-9).

द्रष्ट्रा न दृश्यते यद्वै दृश्यते चाप्रपश्यता ।
शुद्धचिन्मात्ररूपाय तस्मै श्रीशंभवे नमः ॥ २१ ॥

> That Self, which no wise-Seer ever perceives as an object, but it is well-known that only the ignorant-seer screams that he perceives that Pure Consciousness, Brahman, is my dear Sambhoo — I prostrate to Him in devotion. ... 21

To the one who knows, He is unknown — He is not an object of our instruments of knowledge : the sense-organs, mind or intellect. Yet, there are people who claim that they had the experience : they are truly ignorant of it — as It is the "subject" and so can never be an object-of-Consciousness.

To know Him is to realise one's own identity with Him. In the dream when a dreamer claims that he has seen the waker, he is still in the dream!! When he really wakes up he becomes one with the waking state of Consciousness. (Kena II-3).

यस्सर्वबुद्धिवृत्तीनां साक्षित्वेन प्रकाशते ।
शुद्धचिन्मात्ररूपाय तस्मै श्रीशंभवे नमः ॥ २२ ॥

> That which serves as a Witnessing-Consciousness *(Sakshi Chaitanya)* for all the thought disturbances in our bossom, to that Pure Consciousness, my darling Sambhoo, my humble prostrations. ... 22

The mind-intellect equipment "ripples" *(Vrithi)* and these emotions-thoughts rise all the time and everyone of us is constantly Conscious of our emotions and our logical thinking processes and the final conclusions that we arrive at.

Just as the sunlight play upon the waves, illumining them, all through the day, and yet, sunlight never gets wet, nor are the waves ever in the sun — so too Consciousness illumines our inner thoughts, but it has no thoughts, nor is it ever affected by our thoughts. It is a mere "Witnessing-Consciousness", as the sun is a mass of witnessing energy creating the waves and illumining them. (Kena II-4).

नियम्य दैत्यान् निजसेतुभेतृन्
सुरप्रियो यो हि जगत्प्रशास्ति ।
बुद्ध्वा यमापुश्च महेन्द्रमुख्या
महत्पदं तं भज विश्वनाथम् ॥ २३ ॥

The Supreme Self defeats those who disobey His laws, the Asuras, and blesses the noble and the good, the Devas, and thus truthfully administers the world-of-change. By knowing whom (by realising which state) Indra and others reach High State of Bliss, upon that Supreme Self, Sri Viswanath, let us meditate. ... 23

The Supreme is not only the Law-giver but He is also the Law-administrator. His Laws constitute *Dharma* : Asuras disobey *Dharma* and pursue *A-Dharma,* and get defeated : Gods follow *Dharma* and gain victory. The Self accomplishes these and thus administers the world of plurality in His infinite sense of justice.

We are given the intelligence to understand the physical and mental laws — having discovered the Laws of life, we must have the inner heroism to live up to those laws, strictly obedient to them.

This is nothing strange, or unusual. Having discovered the laws of electricity, we must have the intelligent discipline to follow implicitly all its laws in order to get its blessings — wrong connection and the consequent one short-circuit can burn down the entire building! The Asuras are those who disobey and bring sorrow and misery upon themselves, while the Angels (Gods) are those who obey the *Dharma* and gain victory and success.

By realising this Law-Giver, the Truth, Indra, the King of Gods, and others attained the Supreme state of Conscious Bliss. Let us meditate upon that State which is Lord Viswanath, Lord of Sowmyakasi, at Utterkasi. (Kena III.)

विद्युत्प्रकाशायितचित् प्रकाश-
श्चक्षुर्निमेषायित लोकसर्गः ।
इन्द्रादिगर्वापहरश्च विश्व-
मूर्तिश्चयस्तं भज विश्वनाथम् ॥ २४ ॥

> The Self, which is as resplendent as the lightening, whose winking is the creation and dissolution of this, our experienced world, who removed the vanity and pride in Indra and others, who is of the Cosmic-form : let us meditate upon that Self, Lord Viswanath, the Lord of Sowmyakasi, at Utterkasi.
>
> . . . 24

In the fourth chapter of the Kenopanishad, the teacher gives two vivid examples to bring into the awareness of the student the nature of the Self : (a) like lightening and (b) like winking.

Lightening happens at a limited area in the sky, for a split moment, and yet its intense light is so powerful and pervasive that it can lift all the darkness blanketing the entire valley, effortlessly, instantaneously, and spontaneously.

The upper-eye-lid closing to touch the lower-eye-lid, and then opening up is called "winking". This winking is a sign of intelligence : animals rarely wink. While we thus close the eyes the perceptions are really off (the sleep) and when we open our eyes the world is perceived (the waking). The Supreme as the Creator-Destroyer of the universe, when His eyes (the Total-eyes) close, it is deluge, all creations get wiped out, and when His eyes open, it is creation, all things and beings come to be. Here again, that it is effortless, instantaneous and spontaneous, is self-evident. Winking of His eyes is creation of the Universes and its total annihilation.

Indra of the *Puranas* represent our mind, the Ruler of the sense-organs.* The Lord destroys the vanity, pride and arrogance in the devotee's mind.

Identifying this Supreme Self as Sri Kasi Viswanath of Utterkasi, the poet-saint, suggests "Let us meditate upon Him".

तपश्च शान्तिस्सकलाश्च विद्या-
स्सत्यं च यस्य प्रतिपत्तिहेतुः ।
सत्यं सकृद्भासुरमात्मविद्या-
मूर्त्तिर्यतस्तं भज विश्वनाथम् ॥ २५ ॥

---

* Indriyanam Raja = Indraha.

> For attaining whom Tapas, quietitude of the mind, all learning and truthfulness in word and thought are the royal means, which is of the name of Pure Existence *(Sat)* ever resplendent with its own brilliant Consciousness, is the Supreme Reality. Let us meditate upon this Lord Viswanath. . . . 25

In the concluding portion of the Kenopanishad the Rishi gives a spiritual-scheme helpful to all seekers. To control the floods of desires, that recklessly drive the mind to dash out into the world of sense-objects, is *Tapas*. To check the floods of stimuli from outside reaching to disturb our mind is called sense-control *(Dama)*. As a result of these two schemes *(Tapas* and *Dama*), mind becomes extremely peaceful and quiet *(Shanti)*. Thereafter study the scriptures to get an idea of the direction in which the quietened mind's attention is to be directed steadily — the mind is then set in contemplation.

Truthfulness, in thought and deed, in all our day-to-day contacts in the world, is yet another means. Telling lies create a split-personality within : in telling lies, thought and speech get contradicted. Soon it becomes a mental habit, and so as the intellect enters into contemplative exercises, your own mind deliberately contradicts and disobediently gushes into dissimilar thought channels, dragging one's attention away from the serene peaks of steady contemplation, into the filthy gutters of sensuality and greed. To speak truth is to strengthen the harmonious alignment between the intellect-mind and the body. Such an integrated person alone can easily gain the necessary poise and balance in contemplation.

These are the means, to tune up our inner equipment for the subtle art of contemplation. Steady and consistent contemplation eliminates all other object-thoughts, and when there is exclusively the Subject-thought alone, the seeker glides effortlessly into the state of Supreme God-Conscious, the Self.

Let us contemplate upon Lord Viswanath who is this Self!

SECTION III

प्रतिष्ठा जगतः साक्षादग्निरूपेण यः प्रभुः ।
यतश्च कर्मणां सिद्धिर्विश्वनाथस्स मे गतिः ॥ १ ॥

> The Supreme Lord, who in the form of Fire, is the very support of the entire world of names and forms, who again is the One that distributes the exact rewards for all individual efforts; may that Lord Viswanath be my way and my goal. . . . 1

Life manifest in the world cannot survive without the necessary "heat". If the sun were to move even by a foot forward or backward life as we now know may never be possible. Heat in the body is the sign of life. So to declare Fire is the supporter of life in the world of beings, is not merely a poetic expression, but it is a scientific declaration.

In the Vedic literature, to the Sole Intelligence behind the Cosmos, is attributed all the necessary ability to distribute the appropriate reward for each one for his work. Everywhere the field is the same, the work undertaken is often the same, and people work the same number of hours; yet, the results gathered seem to be different. Thousands of factors can play upon the field, or on the worker or in the atmosphere around the field, etc., that a Supreme Intelligence alone can calculate the all these salient factors and decide and distribute to each his deserving gust and correct reward. This "distributor of rewards" *(Karma-phala-Dada)* is Easwara in the *Karma khand*-portion of the Vedas.

The Sanskrit term "Gati" means both the path and the destination, the way and the goal. Devotion to Kasi Viswanath is the means, the way, to awake into the Supreme State of Pure Awareness — the Viswanath-State-of-Consciousness is the goal, the final destination. (Katho I — 12-19).

अस्ति नास्तीति यद्देवे विचिकित्सन्त्यपण्डिताः ।
नित्यसिद्धस्तु विदुषां विश्वनाथस्स मे गतिः ॥ २ ॥

> Him regarding whom among the unwise there is always the doubt whether He exists or He exists not, but for the wise He is ever blazzing in his very heart. He, the Supreme Atma-Dev, Sri Viswanath, alone is my sole shelter. . . . 2

Kathopanishad opens with mantras that bring about a perfect teacher, Lord Death, and an equally brilliant student, Nachiketas, face to face. The first few mantras are spent in painting the subtle qualities of the teacher and the taught and so Swami Tapovanam leaves them and summarises the ideas of seven *sutras* (12-19) in Chapter One of Kathopanishad, in the opening verse of this section. In the second verse, he briefly but clearly brings out Nachiketa's question to his teacher, Lord Death.

In the world, among the unprepared and so extrovert people, there is always a doubt whether there is a Supreme State or not. But to the pure contemplative masters, It is a presence ever in their own inner bossom. This Light of Consciousness, Atma-Dev, is my beloved Lord Viswanath. He alone is my sole refuge.

Not only worldly men in ignorance entertain this doubt, but even the wise ones in the Heavens have the same doubt, is being shown in the following verse.

देवैरपि महाप्रज्ञैर्यस्मिन् संशयितं पुरा ।
दुर्विज्ञेयः सुसूक्ष्मत्वाद्विश्वनाथस्स मे गतिः ॥ ३ ॥

> Even among the denizens of the Heavens, for all their extra faculties and wisdom, there is this doubt; because the Self is not easy to apprehend as it is very subtle. This Self is my Viswanath, and He alone is my sole refuge in life. ... 3

Here, in this world even the most intelligent get but little time. Life is short (70 years), half of it is night (35 years), about 7 or 8 hours we must work to earn our livelihood (35-10) and so we have only 25 years to learn, seek and strive; again some time is spent in cleaning, cooking, washing, resting, etc. — 4 hours a day: (25-4 = 21); of this 21 years, first 10-15 years is childhood and so lost in its innocence : Where is the time? Perhaps, 6 years in a whole life of 70 years!

In Heaven each live and enjoy long life of thousands of years; there is no sleep, no hunger, no thirst, no disease; they have very minimum anxiety and fear and so mind is relatively quiet. Yet, they too have still this doubt — because the Self is so subtle. It is not easy to comprehend It, let alone directly apprehend It in our own life.

पुत्रपौत्रसमूहेन प्राज्यराज्यश्रियाऽपि वा ।
प्राप्तुं न शक्यते यः श्रीविश्वनाथस्स मे गतिः ॥ ४ ॥

> The Self which cannot be gained by the help of sons and grand sons, even by the might of your own Kingdom, that Self, my darling Viswanath, is my sole refuge. ... 4

The Upanishads repeatedly declare that the Self, unlike worldly gains, cannot be reached by the help of "sons and grand sons". When I want something in the world of objects I make it; if my effort alone is not sufficient I try to gain it with the help of others — organisations of management and labour, whom I consider as my "sons and grand sons". To realise the Self, others cannot help us, as it is an evolution to a higher State of Consciousness. None in my dream can help me, the dreamer, to realise my own waking-state. I myself must become awake (Katho I — i-23-29).

योगक्षेमनिषक्तानां प्रेयः पथविचारिणाम् ।
क्रोशकोटिविदूरः श्री विश्वनाथस्स मे गतिः ॥ ५ ॥

The Self is crores of miles away from people who are anxious to "acquire and possess" worldly things, and also from those who are pursuing the path of sense-gratifications in life. That Self, Sri Kasi Viswanath is my only shelter. . . . 5

Those who desire to acquire, possess, embrace, indulge and thereby discover their sense-gratifications, are people whose mental attention is turned constantly outwards and such people will not have the necessary poise within to hold their mind in steady attention towards the source of all thoughts. They can gain wealth and power, perhaps, can enjoy "pleasures", frail and impermanent, but can never attain to the state of Bliss and total Happiness.

त्यक्त्वा कामान् सुठु धीरैः श्रेयः प्रार्थितया हृदि ।
पूज्यते भाव्यते यः श्रीविश्वनाथस्स मे गतिः ॥ ६ ॥

Leaving all desires, sincerely yearning for liberation of one's own personality, Him whom they, the spiritual seekers, worship and meditate upon in their hearts, that Self, Sri Viswanath, alone is my harbour. . . . 6

Those who have ended their empty desires to possess and embrace the objects of the world and eke out their little jerks of pleasures, and deeply yearning for a total liberation of their personality from its present state of limited Consciousness, they live a life of sincere seeking and diligent practice. They strive to eliminate all extrovert distractions of their mind, and turn their entire attention to the source of their own sense of ego, the fountain-head of all their thoughts. This Essence, the Self, which contemplative seekers continuously worship and meditate upon, is Sri Kasi Viswanath of Sowmyakasi, and He alone is my sole harbour, refuge (Katho I — ii-21).

श्रृण्वन्ति बहवो यन्न श्रुत्वापि न विदन्ति च ।
वक्ताऽपि दुर्लभो यस्य विश्वनाथस्स मे गतिः ॥ ७ ॥

> Many do not get a chance to hear of the Self, and even after hearing, many do not comprehend It; and such great teachers (speakers) of this subtle Self also is very rare; may this Atman, Sri Viswanath be my resort, final destination and rest. . . . 7

It is a fact, that in every period of history, chances to listen to this recreative theme of the Self is very rare : and even if many hear very few have the devotion — the polished inner purity — to reflect upon the subtle theme expounded. And it is also true that masters, well-established in their own *sadhana* and inner subtle experiences divine, alone have, in their expression, the necessary clarity to aim at and hit the hearts of the listeners!

Our Sastra dances in joy where such a unique combination come into play in the spiritual field — a pure-hearted listener and an inspired teacher discoursing upon the Self. This Self, Sri Viswanath be my only shelter and goal. (Katho I — ii-7).

तर्कागम्या हि यद्बुद्धिर्देशिकोक्त्यैव गम्यते ।
बहुधा चिन्त्यमानः श्रीविश्वनाथस्स मे गतिः ॥ ८ ॥

> Self, can never be reached through intellectual arguments, since it has to be thought of in different ways. Only through the words of one who is a seer can It be fully comprehend, successfully communicated to a devoted student. That Self, Sri Kasi Viswanath be my shelter. . . . 8

Intellectual arguments are the means in the field of objective sciences. Boat, which is a perfect vehicle to travel in water, is not a convenient vehicle to journey on land. Arguments are valid in the system of plurality, in the realm of time, in the playground of the intellect. But it cannot cope up with the demands in the field of subjective enquiry, which goes beyond the intellect. This Self, Kasi Viswanath, is my destination. (Katho 1 — ii-8-9).

आब्रह्मभुवनाद्यो हि विरक्तस्साधनान्वितः ।
तेनैव दृश्यते यः श्रीविश्वनाथस्स मे गतिः ॥ ९ ॥

> That which can be realised only by those who have no yearning to possess or to enjoy anything up to Brahma Loka (the highest heavens), and those who have cultivated in themselves all the necessary spiritual qualities, that state of Reality, the Self, is Sri Viswanath of Sowmyakasi — and He is my sole refuge. . . . 9

As long as desires to possess and enjoy the outer objects are there in one's bossom, be it here, in this present plane of Consciousness, or in any other "world", so long the mind's attention is turned out, away from the Self, which is the sole Subject. The qualities of mental quiet *(Sama)*, the control of sense-organs *(Dama)*, ability to suffer silently *(Thitheeksha)*, deep and abiding faith *(Sraddha)*, etc., are all disciplines that promote steadiness in our exclusive contemplation upon the nature of the Self. None of these will be possible when one gets stung by desires.

अध्यात्मयोगयुक्तेन चेतसा योऽनुचिंत्यते ।
गुहाहित निगूढः श्रीविश्वनाथस्स मे गतिः ॥ १० ॥

> The Self is realised through *Adhyatma-yoga*, when one's thoughts get turned, in their entire attention, to the state of Supreme Consciousness. This Self, residing in the depths of one's own heart, is Kasi Viswanath, who is my sole goal.
> ... 10

To gather the wandering thoughts from all its external pluralistic fields, and to redirect its entire attention consistently towards the spring of life in us is *Adhyatma-yoga*. This Self is ever present in the very centre of all our equipment and they all can act only when enlivened by the infinite dynamism of the Self. This Self, the very spring of life in all living beings is "*Sowmyakasi-Iswara*", Lord Viswanath. He is my sole destination. (Katho I — ii-10).

श्रुत्या मत्या च यं लब्ध्वा मोदते मोदवारिधौ ।
मोदनीयशरीरः श्रीविश्वनाथस्स मे गतिः ॥ ११ ॥

> A seeker, having done proper study (hearing) and practised reflection and meditation, ultimately reaches a state of Bliss wherein he swims in sheer joy. That Blissful One, Lord Viswanath alone be my shelter. ... 11

To hear, to reflect upon what you had heard from the teacher (or picked up through your scriptural study) and come to meditate upon the Essence, are the three stages of the

Vedanta Sadhana. The final destination is the end of thought, the death of the little ego; and the seeker awakes to realise his total identity with the Blissful Self. That final state of Bliss is Lord Viswanath, my only shelter (Katho 1 — ii-13).

पुण्यपापात् पृथग्भूतः कार्यकारणतश्च यः ।
कालत्रयाच्च स श्वच्छ्रीविश्वनाथस्स मे गतिः ॥ १२ ॥

> That Eternal Auspiciousness,* which is beyond merit and sin, beyond cause and effect, beyond past-present-future, is Lord Viswanath, my sole shelter. . . . 12

The Atman the Self is beyond the "world of time and space", and so transcends past-present-future categories of Time. It is beyond intellect and, therefore, its categories of cause and effect are transcended. That which is earlier in time is cause, and that which follows is effect (with reference to the tree, the fruit is the effect; with reference to the fruit, the tree is the effect). The Self is the Consciousness that illumines both these concepts of cause and effect. When flow of time ceases, cause and effect shall merge to become the mere Light of Consciousness.

When you are looked at against your father, the past, you are the son, the effect; when you are looked at against your son, the future, you are the father. You are neither : You are you, acquiring to yourself the status of cause or effect, only with reference to your past or your future. The immediate present without reference to past or future is the Pure Self : therefore, beyond cause and effect.

Sin and merit is only for the doer. The Self is the enlivener of the matter equipment : it does neither good or bad.

Petrol in the car invokes the horse-power in the engine, but the gas is neither a good driver or a bad driver. It is the ego which has in its identification with equipment, the false-feeling that "I am the doer". The doer has merit and sin. (Katho. 1 — ii-14).

यत्पदं गीयते वेदैर्यत्पदं ब्रह्मचर्यया ।
दिदृक्षन्ते महान्तः श्रीविश्वनाथस्स मे गतिः ॥ १३ ॥

That State of Bliss, which is sung in the Vedas, which noble seekers yearn to experience through Brahmacharya, that Supreme State is Viswanath, my only goal and destination. . . . 13

All scriptures of the world deal with the God-state and true seekers strive to awake into this State of Consciousness through constant and deep contemplation upon the nature of the Self. This is Brahmacharya.*

प्रणवैकप्रकाश्यो यस्तत्प्रतीकश्च यः प्रभुः ।
परापरब्रह्मरूपो विश्वनाथस्स मे गतिः ॥ १४ ॥

The Supreme is reached through Om-*upasana*. And as Om is His symbol divine** and in Om is the Paramatman represented.*** Thus by Om both the world of plurality and the Pure Self are meant; this Om is my Viswanath : He is my sole shelter. . . . 14

---

* **ब्रह्मणि चरन्ति इति ब्रह्मचर्य** = to let mind roam in Brahman-thoughts. exclusively is Brahmacharya.

** वाचक = name.

*** वाच्य = what is indicated by the name.

Symbol Om represents the Supreme *(Vacaka)**: Om is the name of Brahman. And also Om represents the world of names and forms we now experience in the realm of Time, through our present equipment of body-mind-intellect. Thus Om includes both the ultimate subject** and the effects, the plurality experienced by the individuality in us.***

Devotees invoking Om comes to enjoy whatever they demand, either in the world of Time or that which exist beyond, in the State of the Timeless.

Thus Om, which embraces in its meaning both the Supreme Unmanifest Reality *(Vacaka)* and the manifest world of plurality *(Vachyam)* is our beloved Kasi Viswanath. He is my sole solace, my shelter. (Katha 1 — iii-14-16).

From 15-19, Sri Gurudev, by showing various expressions of the Self, and subtly indicates that the Pure Self is beyond the body-concept.

शरीरे हन्यमानेऽपि न च हन्येत योऽजनिः ।
शाश्वतः शश्वदाभः श्रीविश्वनाथस्स मे गतिः ॥ १५ ॥

That which even when the body is killed, never gets killed, this Unborn Self, Eternal and Immutable, ever-effulgent with the Light of Consciousness, is Viswanath, my one shelter ever. . . . 15

Every "body" goes through six modifications; and each one is very painful. Against them, no one knows any effective defence : all have to go through them. They are : (1) birth, (2) existence, (3) growth, (4) decay, (5) disease and (6) death. These six are the unavoidable destiny of all forms dancing in the medium of Time. That which is timeless cannot be affected by these modifications. It becomes birthless, deathless; so changeless; thus eternal; therefore immutable; naturally ever-the-same; consequently permanent, the Infinite. Thus bodies die, not the Self, just as when a wave dies, the sea is not in the least affected!

---

* **वाचक** = the sound symbol of a thing: its name.

** **कारण ब्रह्मन** = The Cause of Everything: Brahman.

*** **कार्य ब्रह्मन** = The Effects, the plurality perceived, which is also disturbances in Brahman.

This Self is my Viswanath : I surrender to Him in my devotion (Katho 1 — ii-18).

कर्त्तृता कर्मता चैव यस्मिन्नध्यस्यते खलैः ।
वस्तुतोऽद्वैतमूर्त्तिः श्रीविश्वनाथस्स मे गतिः ॥ १६ ॥

> Men lacking in intellectual discrimination, super-impose their sense-of-agency* and doership** in their actions, upon the Supreme Self, who is in His essential nature ever Non-dual, one without a second : That Self is Viswanath, my shelter divine. . . . 16

The idea of agency and doership together constitute the sense of individuality, the Ego, the *Jeeva-Bhav*. That I am the perceiver-feeler-thinker, a conscious being is, when closely observed can be seen as a mere distortion of the Self, due to our own lack of discrimination. In the presence of the Self, the inert matter equipment, Body-Mind-Intellect, get enlivened and they get conscious of what the sense-organs perceive, what the mind feels and what the intellect thinks. This perceiver-feeler-thinker is the ego. Thus our today's sense of individuality is not the real subject the Consciousness, but only conditioned-consciousness, the "conscious-of" things.

---

* कर्तृत्व भावं

** कर्मता

When properly discriminated, we can realise the Pure Consciousness as our essential nature, uncontaminated, unconditioned by the objects perceived, emotions felt, or thoughts entertained. In fact* the Self is non-dual: in Him there is no ego nor the ego-perceived plurality. He alone is my Viswanath : He is my shelter.

अणुभ्योऽणुतरो यश्च महद्भ्योऽपि महत्तरः ।
शोकराशिविमुक्तः श्रीविश्वनाथस्स मे गतिः ॥ १७ ॥

Smaller than the smallest, and larger than the largest, beyond the pale of all sorrows is the Self, my Viswanath, who alone is my shelter. . . . 17

Small-large, subtle-gross, long-short, black-white, are all categories surely acceptable in the intellectual estimates. They are valid in the limited world objects, among the perceived plurality. Beyond the intellect, through contemplation when a seeker awakes to the Self, there, these categories have no validity, It being One-without-a-second, the transcendental state of One Self divine, All-pervading, Eternal.

The body-mind-intellect equipment provide all sorrows. When we go beyond them, that state of Self can be indicated only by the descriptive term "beyond sorrows"**.

---

* वस्तुतः

** शोकरार्शिविमुक्तः

आस्ते यातीव यः शेते विषीदति च हृष्यति ।
विरुद्धधर्मा विश्वात्मा विश्वनाथस्स मे गतिः ॥ १८ ॥

The Self which while sitting appears to be moving and going, appears to be weeping and laughing : apparently a bundle of contradictions, this Lord of the Universe, the Self, Sri Viswanath is my shelter. ... 18

In Itself the Self, being all-pervading, has no movement, and it appears to be moving when in contact with the equipment. Electricity has no light, yet in the bulb it lights up the room!!

It appears to be enjoying objects when functioning in sense-organs, but in Itself there is no objects to enjoy, as the sense-organs are on the body not in Him : mind experiences joy; there is no mind in the Self.

This Lord of the Universe, who thus appears to be full of contradictions, active and dynamic in equipments, passive and magnanimous in Itself, is the Supreme Self, Sri Kasi Viswanath. He is my sole refuge. (Katho 1 — ii-21).

निर्वपुर्वपुरध्यक्षो नित्यनिर्वृतविग्रहः ।
व्योमवद् व्यापको यः श्रीविश्वनाथस्स मे गतिः ॥ १९ ॥

Without body, and yet the sole enlivener of all bodies, eternal, totally bereft of every equipment and like the sky (space) all-pervading — the Self, is my Kasi Viswanath : He alone is my shelter. ... 19

वेदवेदांगपाठेन प्रज्ञया प्राभवेण वा ।
योऽयमात्मा न लभ्यः श्रीविश्वनाथस्स मे गतिः ॥ २० ॥

> The Self, which cannot be comprehended — either by the study of all the four Vedas and the six-*Vedangas*, or by sheer intellectual brilliancy, or by all your power and might in the world — that Self is Sri Kasi Viswanath, my sole protector.
> . . . 20

Things and beings constituting the outer world can be mastered and gained by study, intellectual brilliancy, or by sheer physical might. But this is the subjective Essence. This can be gained only by renunciation*; just as by renouncing all our physical, mental and intellectual contacts alone can a waker glide into his sleep-state of Consciousness.

That ever-present Self, by whose grace alone all activities of perception, feeling and thinking are made possible, is Sri Kasi Viswanath, my shelter. (Katho I — ii-23).

प्रेम्णा संप्रार्थ्य संप्रार्थ्य येन संधीयते भृशम् ।
तेनैव लभ्यते यः श्रीविश्वनाथस्स मे गतिः ॥ २१ ॥

> When in deep devotion, one who continuously come to contemplate upon It, he alone comes to "awake" to this state of Pure Consciousness, the Self; Sri Viswanath is that Self, and He is my only shelter.
> . . . 21

Without devotion, contemplation upon the Self cannot be steady and deep. Intellect thinks and mind feels. Contemplation is not a mere rational and logical thinking. It is neither a mere emotional feeling. True contemplation is an inspired gliding, upon the wings of both the intellect and the mind; it is *devotion* supported by *reason*; it is 'thinking' in an atmosphere of 'devotion'.

---

* त्यागेनेकेन अमृतत्वमानुशु!

If devotion is not in the contemplative seeker, he will have only dry logic and blazing reasoning. Mere intellectualism cannot help us to glide into the State of God-Consciousness. So too, mere emotional exuberance cannot lift us unto His presence. We must integrate our mind-intellect into one harmonious instrument of contemplation — called the Heart. (Katho 1 — ii-23).

अशनं यस्य देवस्य ब्रह्मक्षत्रादिकं जगत् ।
उपदंशस्तु मृत्युः श्रीविश्वनाथस्स मे गतिः ॥ २२ ॥

> The Self, to whom the whole world of beings is but "cooked rice", and death itself is but a pickle, that Self is Lord Viswanath, my sole protector. . . . 22

He is one to whom, the Sattwic, the quiet thinkers *(Brhamanas)*, and the Rajasic, the dynamic servants of the people *(Kshatriyas)*, are all but something to be consumed with relish as "cooked rice". The entire universe of names and forms experienced by the ego, will disappear when the ego merges with the Pure Self — just as the dream gets "consumed" when the dreamer awakes to realise its true status as "I am the waker".

Death serves Him as a pickle, that refreshes His appetite! Death here means detachment through renunciation; the more one, in his seat of contemplation, brings about the "death" of one's ego, to that extent the Bliss which is the nature of the Self explodes into the seeker's bossom.

This Self, my beloved Viswanath is my sole refuge. (Katho 1 — ii-25).

देहे रथे बुद्धिनियन्तृके यो
रथित्वमासाद्य चरत्यजस्रम् ।
भोक्ताऽपि सोऽदभ्रविचित्रलील-
स्त्वमेव विश्वेश निरञ्जनोऽपि ॥ २३ ॥

In the chariot of the body, He who, as Intellect, becomes the charioteer, and roams about endlessly, and although changeless and immaculate, that Self, Lord Viswanath, Lord of the Universe, sports in wonderous variety. . . . 23

In verse 23 and 24, Sri Gurudev is summarising the unforgettable metaphor of the chariot. The body is the chariot, and intellect is the charioteer and thus identified with the body-mind-intellect equipment, the Self appears to sport in the world of objects-emotions-and-thoughts. Why? It is a sport; why a child keep on playing? There is no motive, no purpose : it is the nature of the child to play! Thus the Self sports — appears to be dancing in the equipment; just as the sun appears to be dancing on the sea!! The waves are in the sea, not in the sun; yet, when the sunlight "plays" amidst the waves, it appears that sun is dancing upon the bossom of the sea.

This Viswanath, the Lord of the Universe, is my only refuge, my sole protector. (Katho 1-iii — 3-4).

He who has an alert intellect as his charioteer, can easily control his sense-organs, the horses, with his power of discrimination, and such an individual alone can, during his contemplation, arrive at Om (Home) to merge there with the Self.

क्षत्तुस्सदश्वा इव यस्य वश्या-
न्यक्षाणि तत्राप्यमरूपरूपम् ।
वन्दे तमव्यक्त परं पुराण-
मध्वावधिं विष्णुमुमेशमारात् ॥ २४ ॥

> Just as to a competent charioteer the trained team of horses come easily under his control, and such a person of perfect control of his sense-organs can reach the Formless-form of that which is Beyond-the-beyond, the end of plurality-samsar*, the all-pervading** Lord of Uma. To Him my prostrations.
>
> . . . 24

The discriminative charioteer, the intellect, in its vigilance can control the sense-organs, the horses, easily. The seeker with his alert attention controls his sense-organs. This intensifies his contemplation upon the Self, the Formless-form.

Form can be only for the limited, meaning the conditioned. An object has a form because it is conditioned by the surrounding space; but space has no form because it is all-pervading and nothing surrounds it to condition it. Every form exist in space; so too, the Self. Thus Formlessness alone is its only form!

The Self is Beyond-the-beyond. The Total Vasanas*** creates-sustains-and-destroys (Easwara); the Self is that which enlivens them. Thus It is "Beyond-the-beyond", transcends even the Total Vasanas.

---

* अध्वावधि

** विष्णु — as used in the Vedas, long before Vishnu Purana of Vyasa, the terms meant its etymological meaning of "the all pervading" — one of longest stride.

*** अव्यक्त = The Total Unmanifest urges in the bossom of all living beings.

The waking-state is the end of the dream-experience, similarly, on waking up to the Self, the ego and its world of plurality merge and disappear into the Self. Hence Self is indicated as the end of the *Samsar,* the plurality-experiences.*

Uma, Himawan's daughter, is *Sruthi,* the Upanishads, that alone give us the knowledge of the Self. Her Lord is the Self *(Uma-Esa)* : Lord Viswanath : whom I prostrate.

क्षुरस्य धारावदतीवदुर्गं
यन्मार्गमाहुः कवयो विनिद्राः ।
अशब्दमस्पर्शमनध्रुवं तं
भक्त्या भजे भव्यनिधिं मृडेशम् ॥ २५ ॥

Great Masters, who have conquered their "sleep", declare that the path to the Self is as difficult to walk over as to walk on the razor's edge. Self, which is soundless, touchless, ever-present in all the three-periods of time, is Him whom with devotion I seek, the Ocean of Auspiciousness, called Mridesa. . . . 25

The path is narrow : a careless seeker can easily loose his balance and tumble into the world of sense-objects during this wire-walking art-of-contemplation. Consistent vigilance is the price we must pay for success in contemplation. This path, which is narrow like a "razor's edge" become comfortable and easy for one who has deep and true devotion to this Ocean of Auspiciousness, Lord Mridesa, Sri Kasi Viswanath. He is the Treasure of all tomorrows: Lord of our future.** I seek to serve*** Him. (Katho. 1-ii 14-15).

---

* भव्यनिधि = The end of Samsar.

** अध्वावधि = The treasure-house of the entire future of all.

*** भज-सेवायां = A devotee seeks to serve.

SECTION IV

In this section, Sri Gurudev handles the ideas of the second chapter in the Kathopanishad, in which Lord Death amplifies ideas already discussed in the first chapter of the Upanishad and provides for Nachiketa many exercises in contemplation.

परागर्थसमर्थानि ससर्जाक्षाणि यः प्रभुः ।
अन्तर्न दृश्यते तस्माद्विश्वेशं तमुपाश्रये ॥ १ ॥

> The Self, had created the sense-organs fit only to run-out and function in the outer world-of-objects, and, therefore, the sense-organs can never perceive the Self; that *Paramatman* is Lord Viswanath, and I surrender myself to Him, Viswanath, the Lord of the Universe, and seek my shelter at His Feet.
>
> . . . 1

The sense-organs are instruments to gather experiences from their worlds of sense-objects. They can never perceive the *true* perceiver, the Subject, the Consciousness. The Self is the Light in which we become conscious of our sense-perceptions. The sense-stimuli alone can the senses bring to us; how can the telescope know the seer in the telescope? The seer is something other than both the telescope, and the distant objects perceived. (Katho II-iv-1).

Those who train and control the out-going senses, by eliminating the hungry desires to enjoy sense-objects, alone can gather their dissipated mental attention and turn it to the Self within and come to apprehend It as their own Essential Self.

अध्रुवं कामजालं हि विहाय विगताशिषः ।
ध्रुवेच्छया भजन्ते यं विश्वेशं तमुपाश्रये ॥ २ ॥

Escaping the snare of the impermanent and leaving all thirst for sensual pleasures, with a burning desire for the total liberation of one's own personality, people seek the Self, that Paramatman, Kasi Viswanath, the Lord of the Universe, is my sole solace and shelter. . . . 2

The world of objects, conditioned by time, and therefore, they constitute the flux : but they have an irresistible charm, for all thoughtless people. Escaping this snare of the worldly pleasures, through discrimination, desiring for liberation of one's own inner personality from the tyranny of the physical-mental-intellectual equipment, intelligent seekers, through study of scriptures *(sravan)*, reflection upon its deep suggestiveness *(manan)*, and through contemplation *(nidhidhyasan)*, seeks the state of Pure Consciousness, the very seat of 'life' in oneself. That State, the Paramatman, is Lord Viswanath, and I seek my shelter at His Feet. (Katho II-iv-2).

That the Self is ever a mere Witnessing-Consciousness is declared hereunder.

रूपादिविषयान् सर्वान् येन चिद्धातुना जनाः ।
विजानन्ति दृगात्मश्रीविश्वेशं तमुपाश्रये ॥ ३ ॥

That Pure Consciousness by the Light of which people come to experience all sense-objects, but Itself is ever a mere witnessing-Consciousness*, this Self is Lord Viswanath, at whose Feet I take shelter. . . . 3

---

* दृगात्मा — Drik-Atma = Witnessing-Self.

All experiences become valid when we become conscious of them. The experiences are in the realm of Time; the Self, in whose Consciousness we become conscious of our experience, in that Self there are no experiencing equipment, nor our experienced objects. It is a mere Witnessing-Consciousness, one without-a-second. That Self, Lord Viswanath, is my sole refuge. (Katho II-iv-3).

स्वाप्निकं जाग्रतं चैव वस्तुजातं प्रकाशयन् ।
जागर्ति सर्वदा यः श्रीविश्वेशं तमुपाश्रये ॥ ४ ॥

> He who ever remains illumining all objects of dream and waking states, and Himself remains ever wide awake, He, Lord Viswanath is my shelter. . . . 4

The Light of Consciousness shines upon all objects of experiences both in the dream and waking states. Consciousness by its very nature is ever effulgent, and therefore, He never sleeps; He is ever wide-awake.

Just as the sun is ever illumining all things and beings sporting in his light, so too, the Light of Consciousness is ever awake, illumining all experiences in every life.

In Vedanta, as a subjective science, "sleep" means non-apprehension. Non-apprehension creates misapprehensions, the "dream". In the non-apprehension of the rope, the misapprehension of the snake rises.

Sleep is the state of non-apprehension, and apprehension is the fully wakeful state. The wise have awakened to this

Reality, which is ever apprehending Itself, and so ever-awake*. (Katho II-iv-4).

प्राणादिधारकं जीवं प्रणिधाय यदात्मना ।
अभयं यान्ति सन्तः श्रीविश्वेशं तमुपाश्रये ॥ ५ ॥

Great Souls recognising the individualised ego, who performs and experiences, as in essence nothing but the Pure Self, they get liberated themselves from the fields of finite experiences; that Pure State of Consciousness, Sri Viswanath, is my sole refuge. ... 5

The individual ego is nothing but the Light of Consciousness playing upon our bundle of thoughts; just as the sun-in-the-bucket is but the light-of-sun reflected in the bucket of water. In essence it is nothing but the light of the sun.

When the ego conditioned-Consciousness, limited in time and space, realises its oneness with the Pure State of Consciousness, the limited ego disappears and awakes to realise its oneness with the objectless State of Pure-Consciousness. (Katho II-iv-5).

सुत्रात्मा सूत्रधारोऽसौ जगत्सर्गादिनाटके ।
यस्मात् संपद्यते साक्षाद्विश्वेशं तमुपाश्रये ॥ ६ ॥

In a single thread** upon which all names and forms are held together, the sole Executive Director for this world-drama of creation-sustenance-and-distruction, that Self is Sri Kasi Viswanath; in Him I seek my shelter. ... 6

---

* जागर्ति सर्वदा — Ever-awake.

** *Sutra.*

In Sanskrit scriptural literature, the term *Sutratma* is used to indicate the Total-mind, the macrocosmic cause of the world, the Easwara. The Consciousness that enlivens the Total Mind, holds the world together as the unseen thread holds all the varigated flowers into one enchanting garland of beauty. The Lord, the Supreme Self is the one enlivening dynamism that lends sentiency and activity to the insentient and inert matter equipment in us. Therefore, He plays the part of an efficient and relentless Executive Director in the world-drama of continuous dance of birth, existence and death. (Katho II-iv 6-7).

अरण्योर्निहितो यस्तु याज्ञिकैस्समुपास्यते ।
आश्रयाशशरीरः श्रीविश्वेशं तमुपाश्रये ॥ ७ ॥

The Sacred Fire residing in the wooden pieces, which ritualists invoke and worship, in that Formless-Form Sri Viswanath, I take my sole shelter. . . . 7

For the Yagnas and Yagas, Fire is invoked afresh from its unmanifest form residing potentially in wood, by a process called "churning out" the fire. This Sacred Fire, invoked in all its virginal purity, is tended, nurtured and nourished with devoted care and sincere faith, by the learned ritualists in their Yagnas and Yagas. This Fire represents the Ultimate Reality, the Self, Sri Viswanath : may He be my sole shelter. (Katho II-iv-8).

यस्मादुदेति सविता यस्मिन्नेव दिने दिने ।
अस्तमेति जगत्प्राणं विश्वेशं तमुपाश्रये ॥ ८ ॥

> That from which the sun rises, and that into which the sun, day by day, sets to disappear; who is the very life in all the world of beings and ever-changing world of forms; that Self is the Lord of the Universe, Viswanath. Him I take as my sole refuge.
> . . . 8

The sun with its light makes all forms shine and so we see and experience them. Similarly, the Light of Consciousness in us illumines all our experiences and enriches our life in this world. The source of this Consciousness is indicated here as "That from which the sun rises"; similarly, in deep-sleep no object as such is experienced; then the Consciousness illumine the absence-of-things alone — mere state of non-apprehension. This source of all our positive experiences, nay, even our "non-experiences" in sleep-state or under chloroform-state, is Lord Viswanath, the very breath in all beings. He is my only refuge. (Katho II-iv-9).

ब्रह्मय दृभासतेऽधर्मि देहधर्मेण दुर्धियाम् ।
नास्ति नानाऽद्वितीयं श्रीविश्वेशं तमुपाश्रये ॥ ९ ॥

> The impure mind comes to superimpose the qualities of the body upon the Brahman which has in fact no qualities at all. In essence, Brahman has no plurality (qualities) in It; It is non-dual, One-without-a-second. This Self is the Lord of the Universe, Sri Viswanath. I take my shelter ever in Him. . . . 9

Impure mind is an agitated mind, dancing wild with passions and desires. It has not the required poise to analyse and discriminate the Self from the experiences Its light illumines for us. Thus an average man comes to superimpose the functions of the body-mind-intellect upon the Self, and he considers himself a conscious independent individual experiencer : the perceiver-feeler-thinker-entity. This ego — *Jeeva*

— imagines, in vain, that it is the doer and the enjoyer. Thus starts its painful and miserable life-story.

In fact, in the Self there is no plurality. The world of names and forms is a misapprehension created by our non-apprehension of the Self. On realising the rope, the misapprehension of the snake immediately disappears. On awaking to the Self, the dream of plurality ends. (Katho II-iv-10).

यस्मिन्नानात्वमापाद्य मायाविभ्रान्तदृष्टयः ।
मृत्युचक्रे भ्रमन्ति श्रीविश्वेशं तमुपाश्रये ॥ १० ॥

> The Self, in which people, confused with their non-apprehension and its consequent misapprehensions *(Maya)*, come to perceive plurality, and rocked upon the revolving wheel of time (death), they come to experience "change", that Self, Lord Viswanath, is my sole refuge. . . . 10

Without a cause, effects cannot be; and effects manifest out of their cause, as they have no existence apart from their cause. That Supreme Ground (Brahman) upon which the play-of-plurality is sustained, is the Self.

Due to our non-apprehension of the rope, we shudder at the misapprehension of the snake : our non-apprehension of the Self creates our misapprehension of the plurality. When Self expresses through Time, we perceive the world of names and forms everywhere. Time is ever-changing; therefore, the world perceived is always in a state of flux; the wheel of birth-and-death.

The Self upon which this tragedy is perpetuated by the non-apprehending Ego, is Lord Viswanath, and I take shelter in Him in devotion. (Katho II-iv-11).

योऽङ्गुष्ठपरिमाणस्सन् मर्त्यानां हृदयांबुजे ।
निर्द्धूमवहिवद्भाति विश्वेशं तमुपाश्रये ॥ ११ ॥

That Self, which, of the size-of-a-thumb, dwells in the heart of all mortals, ever shining as smokeless fire (flame), that Self, my Lord Viswanath is my sole shelter. . . . 11

"Lord is in our heart, He enlivens everything", is an oft-repeated declaration in all scriptures. In the Upanishads, this is famously conceived as a flame of Light of the size of one's own thumb, ever residing in the heart of all mortals. This is for the purpose of early contemplation for immature student-seekers and new initiates, who have not yet sufficiently "purified" their inner-equipment to have steadiness in their contemplation.

The Self is all-pervading. Lord is everywhere present at all times. Ocean is in every wave and beyond. Yet, for the seeker to contact the Self a location, size, nature, quality, etc., are necessary in the beginning. Hence this conceptual identity is given as the Light of Consciousness "of the size of a thumb, ever effulgent, like a flame".

He is ever in the "heart"; not the physical pumping-organ that maintains the flow of blood in our circulatory system. Here "heart" means the core, the centre, deep in the depths of our personality, the source from which all thoughts, (and therefore our Ego-entity), arises.

It is a "smokeless flame" — never is a time when Consciousness is not with us; when there are objects and thoughts, we are conscious of them, both in dream and waking, and when they are not directly apprehended as in sleep — there also we are conscious of the state of total non-apprehension. Then we are conscious of the "absence of things and beings".

This illumining Essence, in whose presence alone our experiences, physical, mental and intellectual, are valid, this Presence in our hearts, is Lord Viswanath. He alone is my shelter. (Katho II-iv 12-13).

प्रसन्नांभो यथा तादृक् प्रक्षिप्तं शुद्धवारिणि ।
तद्वद्विद आत्मा स्याद्विश्वेशं तमुपाश्रये ॥ १२ ॥

> Just as when pure water is mixed with a larger sample of pure water, both becomes one, so too, in a man of true knowledge, his individuality merges with the Self and become one : identical with Brahman. This is Lord Viswanath, and I know no shelter other than Him. . . . 12

When the dreamer wakes up no part of the dreamer can stand apart from the waker, and the dreamer realises that I, who was the dreamer, am, myself the waker. So too, on reaching the source of the ego-thoughts, the individual ego merges and disappears to become one with the Pure Consciousness, the Self. This perfect identity is indicated by the example given of pure water when mixed with pure water.

From the following verse onwards, Sri Gurudev is using a gist of the Fifth Valli in Kathopanishad. Each Upanishadic idea is used as a flower of devotion and dedication to the Self in this strange and unique ritual-of-contemplation. Sri Swami Tapovanam in this Hymn to Kasi Viswanath subtly indicates that devotion is the steam in all successful contemplations. Generally, people misunderstand that contemplation (or meditation) is purely a dry intellectual effort. Intellect can think — but remember what we are seeking is the Self, which is beyond thoughts — It is the very Light in which thoughts shine out into our awareness.

एकादशद्वारयुते पुरे यः प्रतितिष्ठति ।
राजवत्सूर्यसंकाशं विश्वेशं तमुपाश्रये ॥ १ ३ ॥

> In this body-fortress of 11-gates He who remains as the Supreme King, who has a Sun-like blazzing light as its nature, He is my beloved Viswanath to whom I surrender totally as my Sole Shelter. . . . 13

The human body has eleven gate-ways : 2-ears, 2-nostrils, 2-eyes, mouth, navel, genital, anus, and the soft-area on the top of the crown *(Brahma-ranthra)*. The body is a fort with these gates and the King lives in it : at night the bridges are drawn up and the gates closed for the King and City people to sleep peacefully. Each morning the gates are opened, the bridges are downed and transaction between fort and outside world starts.

All these activities are only so long as King is resident in the Fort. When he leaves, everyone leaves and the fort slowly crumbles into disuse and decay.

The Self the King in the body-fort is Pure Consciousness and so like the sun ever effulgent.

This Self, dear Lord Viswanath, is my sole refuge. (Katho II-v-1 & 2).

प्राणापानौ नयत्यूर्द्धवमधश्चान्तरवस्थितः ।
देवाश्चोपासते यं श्रीविश्वेशं तमुपाश्रये ॥ १ ४ ॥

> The One Self within who takes up the *Prana,* and leads down the *Apana,* whom all *devas* worship and adore, that Self is Kasi Viswanath, my only shelter. . . . 14

Prana is not merely the inhalation — it stands for all taking in — all our perception. The world outside reaches our inner bossom through the function of *Prana.* Things we rejects — all excretions — and throw-out are the functions of *Apana.* Thus receiving stimuli from the outer world *(Prana)* and all our physical, mental and intellectual responses *(Apana)* are both accomplished in the presence of the Self, the life.

The sense-organs *(Devas)* every moment is invoking the light of the Self in all their activities. Thus they adore and worship the Self.

This Self, my darling Viswanath, is my only solace and harbour. (Katha II-v-3).

यस्य विस्रंसने देहो निश्चेष्टः काष्ठखण्डवत् ।
प्राणस्वामिनमाराच्छ्रीविश्वेशं तमुपाश्रये ।। १५ ।।

> By the exit of which Self, the body becomes like a wooden-doll, with no movement and no awareness, that Self my gracious Viswanath, is my only shelter. . . . 15

By the escape of which Self, the sentient body of a living person becomes inert and insentient, like a mere wooden-piece, that Presence that enlivens all bodies is Lord of Kasi, Sri Viswanath. He is my total guardian — shelter. I merge *(Arath)* in Him to be the Self. *(Abheda Bhav).* (Katha II-v-4).

प्राणापानौ यमाश्रित्य विधत्तः स्वस्वजीवनम् ।
विज्ञानघनमज्ञेयं विश्वेशं तमुपाश्रये ॥ १६ ॥

That Self, depending upon which, the reception of stimuli *(Prana)* and one's responses to them *(Apana)* are functioning, this Self which is incomprehensible with sense-organs or the mind, is Kasi Viswanath : He alone is my sole refuge. . . . 16

Ordinarily, for superficial observer's body and its life are maintained by the breath : and when one is dead, we say "he has breathed his last". Here the seeker is questioning what makes the breathing go on so regularly? The physiologists explanation is only about the mechanism — but what makes the mechanism work.

In the womb none of us was breathing. When you emerged out, you started breathing : why? Because you were alive : another child is still-born and it never starts breathing. This mysterious Presence, called life, the Self, is that because of which the breathing is continuously going on.

If it is breathing alone in Sanskrit they should have used the appropriate word *Swasa* (श्वास). Here *Prana* is used — *Prana* includes all "expressions of life in every physical and mental equipment. Thus *Prana* means "reception of stimuli" from the outer into our bossom, and *Apana* means "all our responses" to the outer circumstances.

This Self being the Ultimate Subject, the source of all activities of the sense-organs, mind and intellect, these equipment cannot perceive or comprehend Him. The light beaming out from a flash-light can never illumine the battery in its case. The Self can never be the "object" of sense-organs or the mind-intellect-equipment. Thus it is not possible to gain its knowledge as an "object". Hence it is declared here as "incomprehensible" *(Ajyeyam)*.

These transactions between an organism with its environment are rendered possible because of the Self. That Self is Sowmyakasi Viswanath : I merge with Hiṁ. (Katho II. v-5).

निर्मिमाणो बहून् कामान् करणोपरमेऽपि यः ।
जागर्ति शश्वद्दृग्रूपं विश्वेशं तमुपाश्रये ॥ १७ ॥

> Even when all the organs of perceptions have set, due to pressure of the suppressions in the mind, objects and beings are imagined, and He who ever remains as the seer, even in this state of dream, that Self, Lord Viswanath is my only shelter. ... 17

The Self as Pure Consciousness illumines with Its light of Awareness the world of experiences, in our waking, dream and deep-sleep states. The Self is the one Ultimate Subject, the sole seer. In Its light all things and beings shine into our Awareness. When we are no more functioning with our physical body, our mind under the compulsion of our latent tendencies (vasanas) project a world of happenings called the dream. This dream-world also we are aware of; the Self, even in our dreams, is the "seer". Thus this Atman is "ever the Seer"*. It is Lord Viswanath, my shelter. (Katho II v-8).

यथाग्निर्दाह्यभेदेन बहुर्भवति यस्तथा ।
देहेषु देहितामेति विश्वेशं तमुपाश्रये ॥ १८ ॥

Just as one element — fire — due to the differences in the objects burning, appears to be of different flames, so too, the Self though One appears to be of different individuals. That One Self is Viswanath who is my sole refuge. . . . 18

Fire is one, but according to the wick and oil, according to the thing which the fire is consuming, the flames appear different, so too, the One Consciousness expresses Itself as varieties of living beings due to the difference in body-forms and quality of thought and intentions. The Self is one — Sri Kasi Viswanath. I surrender to Him. (Katho II-v-10).

रूपं रूपमनुप्राप्य तत्तत्सारूप्यमृच्छति ।
यः परात्मा यथा वायुर्विश्वेशं तमुपाश्रये ॥ १९ ॥

Just as space which is universally one having entered various conditionings become of different shapes, so too, the One Self while enlivening different forms appears to have taken these forms. This Self, Sri Kasi Viswanath is my refuge. . . . 19

Space itself has no form or shape; it is all pervading : all forms exist and function in it. The Self, similarly, though all-pervading and One-without-a-second, while enlivening the beings appears to have the form and quality of the individual beings. (Katho II-v-11).

अक्षिदोषैर्यथा सूर्यो लोकदुःखैस्तथैव यः ।
लिप्यते नहि भूतात्मा विश्वेशं तमुपाश्रये ॥ २० ॥

Just as sun is not affected by the squint in the observer's eyes, so too, the Self is not affected by the sorrows of the world. That Self, Sri Viswanath is my shelter. . . . 20

The sun, as light, is the presiding deity in all seeing eyes

— where there is no light no eyes can see. Yet due to defects in the individual eyes, his vision is dim or distorted, the sun is never affected by the imperfections in the eyes of the onlooker.

So too, the Self, as Pure Consciousness enlivens all equipment and illumines all experiences. The imperfections of one's equipment, or the perversions of the individual's observation and understanding, and therefore of his reactions, do not touch and soil the Blissful Self in the least. (Katho II-v-12).

नित्यानामपि यो नित्यश्चेतनानाञ्च चेतनः ।
सर्वज्ञं सर्वबुद्धिस्थं विश्वेशं तमुपाश्रये ॥ २१ ॥

> The Eternal among the permanent, the Consciousness in the sentient beings, the Self is all-knowing, ever in the intellect of all — in this Self, Kasi Viswanath I take my shelter. . . . 21

The ideas of the "permanent", and the "impermanent" are all judgements of man's intellect. Both these are brought to his awareness by the Light of Consciousness. Therefore, the Self, the Pure Consciousness, is the Permanent that illumines the rational conclusion of the intellect, the concept of a thing as "permanent".

Self is the Changeless Essence that lends Consciousness to all sentient beings. He is ever-present in the core of the intellect — not that He is not all-pervading : but in case we want to contact Him the best centre is to seek Him as the illuminator of our thoughts in the intellect. Though government of a country is all-pervading, if you want to catch on government, we must go to the capital of the country — so too

Self is readily available for direct realisation in the intellect. Therefore, He is considered as dwelling in the intellect : *(Buddhi-stam)* (Katho II-v-14).

Thereafter Sri Gurudev is briefly summarising the six *Valli* of Kathopanishad.

ऊद्र्ध्वमूलमधःशाखं छिन्नत्त्यश्वत्थमृद्धधीः ।
यत्कटाक्षकुठारेण विश्वेशं तमुपाश्रये ॥ २२ ॥

The tree-of-life whose roots are above, and whose branches are spread below, which is to be cut-down by the axe *(Kudhara)* of God's grace, to that Sri Viswanath my total surrender. ... 22

The entire universe of names and forms is conceived by the famous Upanishad metaphor of a tree who is ever in contact with the Supreme Self above, and nurtured and nourished by It the entire tree exists, grows and functions. The manifest tree is nothing but another form of the sap sucked out from earth; yet looking at a tree no superficial observer can see it as "earth" itself in another form.

This tree of plurality experience is to be cut down by the axe of His grace which wells up in a mind quietened in deep and continuous contemplation. This Supreme-play of the Self is Sri Viswanath, the Lord of the Universe, my sole shelter. (Katho II-vi-1).

निरीक्ष्य वज्रोद्यतपाणिमीश्वरं
यथा भुजिष्याश्शिखिभास्वदादयः ।
विभक्तकृत्येषु तथैव यद्भयात्
चरन्त्यजस्रं कुरु तद्धरे रतिम् ॥ २३ ॥

> Seeing the master with lifted whip, the servants afraid of punishments, perform their allotted duties efficiently, so too by seeing the Self, afraid of Him, fire, sun and other "gods" perform their respective duties with excellent precision. In that Lord Viswanath let us pour our devoted love. . . . 23

In the Upanishads this idea is repeated more than once, that the scientific world of things and beings is possible only because the phenomenal forces in nature all implicitly follow their respective duties, as though the Lord is goading them with His thunder-bolt held high!! Fear is necessary to drive away *tamas*, indolance, and make an average man continuously *Rajasic* — dynamic in action. (Katho II-vi-3).

बुद्धिन्द्रियाणां मनसश्च बुद्धे-
रचेष्टनं श्रेष्ठगतिर्हि योगः ।
निद्ध्यायते तेन य ईशि भक्तिं
तस्मिन्नरूपे कुरु सत्स्वरूपे ॥ २४ ॥

> The noblest path of Yoga is to maintain all sense-organs of perception *(Budhi Indriyas) Prana*, mind and intellect quiet from their respective activities. Upon this Atman realised through yoga and *dhyana*, this Self, which is our Real Self, without any form, upon Kasi Viswanath may we pour all our devotion and annoint Him. . . . 24

Yoga is explained here. Withdraw slowly all the sense-organs from their dissipating preoccupation with sense-objects — meaning restrain the sense-organs from their respective sense perceptions. Is this possible, is a natural doubt. When our mental attention is engaged with the Self, the sense-organs get automatically restrained from all their wasteful roamings among sense-objects. This is the highest yoga. Self, upon which we bring the entire attention of our quietened mind-intellect-equipment, is Itself our beloved Kasi Viswanath. May we wash our Real Nature with all our chaste devotion. (Katho 2-vi-11-12).

उपासकैर्यः क्रमशोऽधिगम्य-
स्सुषुम्नया मङ्क्षु च वर्ष्मणो यः ।
मुञ्जादिषीकेव विविक्तधीभि-
र्निष्कृष्यते तं भज काशिकेशम् ॥ २५ ॥

That which is reached by stages by worshippers *(Upasakas)* after passing through *Sushumna-nadi,* That which with its well-developed discrimination the intellect can learn to detach from all and realise, as we get at the inner core of the munja-grass, by separating and discarding all the outer grosser wrappings. . . . 25

Those who are ritualists, though detached from senseous hungers yet not fully realised, they go to Brahma-*loka* in order to get rid of their subtle sensuous vasanas, and there having lived in great luxury and joy, they spend their time in study of the scriptures at the feet of the Creator. Himself, and then they gain the final merger in Brahman. This is called "realisation-in-stages"* That which they finally realise is the Self, Sri Kasi Viswanath.

With a well-developed discriminative power, when we investigate the spring of life in ourselves, we come to examine and discard the gross, subtle and causal bodies as not Self, and thus finally come to experience in Self in its infinite purity. This is the most direct "immediate-realisation".

---

* क्रम मुक्ति = as contrast to direct and immediate liberation.

That which is reached through realisation-in-stages, and through immediate realisation, are both one and the same Self, Viswanath, the Lord of Kasi.* May we annoint Him, with our all-loving devotion.

---

* काशिकेशं = Lord of Kasi.

SECTION V

In this section Sri Gurudev digests the salient ideas of the Prasnopanishad. This is a Brahmana-Upanishad found in the Atharwa Veda. A Brahmana Upanishad is always discoursive elaborating the subtle hidden suggestions of a *Mantra*-Upanishad. Prasna exposes the beauty and secret meanings of the inspired declaration of the *Mantra*-Upanishad, Mundaka. The inspired words of the Rishi gets burnt up in the seams as they gush out through the white-heat meditation of the Rishi. Prasnopanishad as a faithful Brahmanopanishad explains and elucidates the rich and pregnant statements in Mundaka.

In order to indicate the preliminary but unavoidable qualifications necessary for a student fit to undergo the study of Vedanta, Sri Gurudev insists that one must have faith, self-restrain, and service of the Guru.

श्रद्धया ब्रह्मचर्येण गुरुशुश्रूषणेन च ।
ब्रह्म यद्बुध्यते धीरैस्तमीडे मृडमीश्वरम् ॥ १ ॥

The Self, which is realised by those pure-hearted ones, who cultivate *Sraddha*, who live in Brahmacharya and who serve their Guru, that Self, Lord Sankara I glorify. . . . 1

Sraddha is not mere belief : it is belief reinforced with understanding of the nature of the Self and Its relationship with yourself and your world around.

Brahmacharya — control of all sense-organs, mind and intellect from their involvement in sense-objects, emotion and thoughts. Extrovertedness is natural with our sense-organs, mind and intellect. Left to themselves they will flood into the outer world of plurality, the fields of names and forms. To turn the attention of our thoughts to Him, and allow them to roam about in Brahman is Brahmacharya.*

Service of the Guru is not a mere physical nursing of the teacher. To live the values of life prescribed by him, and to adopt the spiritual life-style and through regular and sincere contemplation to strive to Awake into the State of the Self, is the true service of the teacher.

दर्शनं स्पर्शनं केलिः प्रेक्षणं गुह्यभाषणम् ।
संकल्पोऽध्यवसायश्च क्रियानिर्वृतिरेव च ॥ १ ॥
एतन्मैथुनमष्टांगं प्रवदन्ति मनीषिणः ।
विपरीतं ब्रह्मचर्यमनुष्ठेयं मुमुक्षुभिः ॥ २ ॥

To see women (1), to touch them (2), to joke with them (3), to look at them (4), to talk secret with them (5), to think of lust (6), to decide upon the baser action (7), and to do it physically (8) — these constitute the eight-fold sex-act, says the wise pundits. The opposite of these is Brahmacharya, to be consistently practiced by the serious spiritual seekers.

See women, with lusty thoughts, is to awake the baser animal instincts in the mind and thereafter mind runs out in panting passions into the sensuous world in seeking gratifications.

To touch them is to raise the wild urges which are now resting in quiet and peace. To joke and laugh with them, to whisper and talk secretly with them in suggestive phases kindling flames of passions in both, are dangerous, inasmuch as they set in motion a dangerous steam of thoughts of sex.

---

* ब्रह्मणि चरन्तीति = Brahmacharya.

Once these thoughts start, they soon become irresistible floods of thoughts, you are compelled to decide to act, and thus the spiritual seeker, however steady a *Sadhaka* he might have been, he will shamelessly, in utter forgetfulness of his goal, come to perpetrate the sex-act.

Therefore, all these eight modes of behaviour are declared as dangerous : they are eight short steps to a disastrous fall in a seeker's virtuous and grand path of spiritual self-unfoldment. Once the mind gets totally extrovert, it may become almost impossible to curb its out-going tendency, and so all the inner peace gets swept away, all poise in contemplation gets shattered.

Maithunam — coupling : copulation. They are sure to drag one down to the very act and so avoid them as diligently as the wrecking sex-act itself. So, have the wise guides on the path, declared.

As a result of these three disciplines, one's mind-intellect become "pure" — entertains minimum agitation — and such seekers realise the Self. This Self is Lord Sankara and I sing Hymns in praise of Him. (Prasna 1-2).

Supreme dispassion towards all joys arising out of contact with outer objects, here or hereafter in any place of Consciousness, is unavoidable in order to gather our entire mind's total attention for the purpose of contemplation upon the nature of the Self, the Source of Thoughts. This intense dispassion *(Vairagya)* can rise in us only when we truly come to realise that Brahman alone is real and permanent, all-blissful, while all else are impermanent, evanescent, pain-ridden.

To help the students recognise this we have here a discussion upon the birth of the world of plurality.

प्रजापतिशरीरस्सन् प्रजाः कामयते प्रभुः ।
तपश्च तप्यते दिव्यं तमीडे मृडमीश्वरम् ॥ २ ॥

The Self, as Creator, the Prajapathy, desires for children to be created, and does vigorous Tapas for gaining fulfilment of that desire — to that Self, Sri Sankara Bhagawan, I raise my Hymn of praise. . . . 2

The Supreme becoming self-conscious of His omnipotency, Omnisciency, etc., is the beginning of His God-state. God the Omnipotent, cannot remain quiet because of the very nature of creative-urge. Everywhere all creative-urges cannot hold itself without creating : fulfilment of all creative-urge is in creation. Thus as God, He desires to create. What? How? When? These thoughts consistent and deep is called *Tapas*. By this divine *Tapas*, He creates : and God becomes the Creator of the world created.

After creating the world of plurality, the Creator "falls in love" with the created, and becomes the creature, and as an individualised entity he cannot even accept the idea that he himself is the creator of his equipment and environments.

This Self who has thus become the ego and the ego-perceived world of things and beings, is Lord Sankara, whom I invoke with my Hymns of devotion. (Katho 1-4).

अग्नीषोमौ सृजत्यादौ यः प्रजाकरणेच्छया ।
अत्त्रन्नभूतौ भूतेशं तमीडे मृडमीश्वरम् ॥ ३ ॥

In the beginning the Creator Prajapathy creates out of Himself the Sun and the Moon; Sun the eater, *(Atha)* and Moon, the eaten *(Annam)*. That Self is Lord Sankara, Him I invoke with the Hymn of devotion. ... 3

The Supreme when self-conscious of the Omnipotency and Omnisciency becomes God, and God under the urge to create first creates the Sun, the eater *(Atha)*, and the Moon, the eaten *(Annam)*. The sun drys up everything so the eater, and the moon provides the food-value in vegetables and thus as food sustains life everywhere in plant, animal and man.

The play of the eater, enjoyer, experiencer and the eaten, objects — enjoyed or experienced — this sport between the subject (sun) and objects (moon) is the dynamic world of happenings all around all of us always.

The Supreme Self who sports as God, Creator and the created, becomes this world of subject-object conflicts and achievements is Lord Sankara, and I invoke Him with Hymns of praise. (Katho 1-4).

सूर्यात्मना सर्वलोकचक्षुस्तपति रश्मिवान् ।
प्राणाश्रयश्च यो देवस्तमीडे मृडमीश्वरम् ॥ ४ ॥

The Self, who as Prajapathi, becomes the Sun, the eye-of-the-world, with its blazzing rays warming up life everywhere and thus He who becomes the Source of all dynamic activities in all living beings, that Self is Lord Sankara, whom I adore with Hymns. ... 4

The Self, becomes God-self, and God-self becomes Creator-self (Prajapathi — the Lord of all living Beings) and in creation Prajapathi Himself becomes Sun-self. This Sun with his energy of light-and-heat, sustains and illumines the world of beings. He provides life, the warmth of existence, outside in the environment and maintains within, the required body-heat, a sure sign of life in the beings.

The sun as the giver of light becomes the presiding deity of all eyes — eyes can function only in a medium of light. Thus Sun is the macrocosmic eye — the eye of the world as where there is no light all eyes are but blind.

This Self, who Himself becomes all these and supports all life and fields of life's-play, is Lord Sankara. Him I adore with Hymns. (Prasna 1-8).

संवत्सरं षट्चरणं द्वादशाकृतिसंयुतं ।
कालमूर्तिं विधत्ते यस्तमीडे मृडमीश्वरम् ॥ ५ ॥

> That Self, who as Prajapathi becomes Sun, with six-feet and twelve-forms, and thus becomes Lord Time and prescribes the year, that Prajapathi is Lord Sankara whom I invoke with Hymns. . . . 5

The Sun is described here in the Vedic diction and style of pure mysticism. Sun is pictorized as having six-feet with which he move forward, the six-seasons which follow each other as the many legs in any insect.

He has twelve-forms, moods or attitudes : again it is a mystic picture of the sun bearing different features in different months. The summer sun is not the winter sun!

The measure with reference to the sun is year, and years represent the flood of time : thus He, the Prajapathi, as the Sun, becomes the mighty Lord Time, a law unto Himself. (Prasna 1-11).

मासो दिनं ततश्चान्नमन्नाद्वीर्यं ततः प्रजाः ।
यत इत्थं प्रजोत्पत्तिस्तमीडे मृडमीश्वरम् ॥ ६ ॥

From Prajapathi, comes the year, months, days, day and night; then comes food, from food seeds, from seeds all the beings ..... thus the stages the world of beings are created. The Prajapathi-Self is Lord Sankara — I invoke Him in devotion with Hymns. ... 6

Prajapathi-Self, become year-Self. Year is consisting of month-Self, day-Self, night-and-day aspects also is Self. Within the play of time, in sun-light, cultivation is done and food-self is produced. The digested and assimilated food-self becomes seed-self, out of which the entire world of beings emerge — and they, plant, animal and human, are all nothing but Prajapathi-Self in another form.

Thus creation is but an apparent illusion upon the Self. That Self is Lord Sankara, Kasi Viswanath. Him I adore with Hymns. (Prasna 1-12-15).

From here onwards, Sri Swami Tapovanam is employing ideas called from the second-Prasna in the Upanishad.

प्राणात्मना येन सम्यग्बाणमेतद्विधार्यते ।
पञ्चवृत्तिविभक्तेन तमीडे मृडमीश्वरम् ॥ ७ ॥

> The Self, as *Prana*, dividing itself, into five-different functional expressions, maintains this body, that Self, Sri Parameswara, I adore with Hymns. ... 7

The life expressing in the physical equipment is called *Prana*. It expresses mainly in five departments of activities. Taking in (1) *Prana*, receiving sense-stimuli; ejecting out, (2) *Apana*, responding to the sense-stimuli, digesting, (3) *Vyana*, circulation, (4) *Samana* and lifting one's present thoughts into a higher channel of thinking, (5) *Udana* — these five functions are all expressions of life. None of these will express in a dead-body. In fact as the individual reaches the end of his stay in a given body, as ..... of old-age reach, all these five functions get slowed down.

These functions maintain the body as a meaningful equipment for the individual to gather his life's experiences, both of joy and sorrow.

All these expressions of *Prana* are the one Self, for *Prana* itself is the glory of life in the organism. (Prasna II-2-3).

वरिष्ठप्राणदेवं यं प्राणास्सर्वेऽनुयान्ति वै ।
स्वराजं मक्षिकायद्वत्तमीडे मृडमीश्वरम् ॥ ८ ॥

> When the main *Prana*, which maintains the body alive, leaves, all other minor-*pranas* accompany Him, just as the entire population of bees leave the hive when the King among them leaves. That main *Prana*, the Self, is Lord Sankara, and I adore Him with Hymns. ... 8

Prana is expression of life in the living-being. The functions of all sense-organs are also *Pranas*; so too, all physiological and psychological activities.

When the main *Prana,* the Source of all Pranas, leave all *Upa-pranas,* all other activities must cease to be. Yet the sense-organs among themselves thought and decided that we are the ones that function and maintain the individual body — none other can do this.

The main *Prana* tried to explain "You are all functioning by my grace only". The arrogant sense-organs will not accept. So the main *Prana* got up and moved as though leaving — when all *upa-pranas* started following the *Pranas*. The swooning senses came to their sense and prostrating to the *Prana,* accepted His eminence and requested Him not to leave.

The example given is very appropriate. When the King (queen) bee leaves the hive, the entire bee-population follows him (her), and where the King (queen) bee settles, there the "worker" bees settle down to build the new bee-hive. (Prasna 2-4).

अग्निरर्कश्च पर्जन्यो मथवाननिलोऽपि यः ।
प्राणात्मना जगत्सर्वं तमीडे मृडमीश्वरम् ॥ ९ ॥

> The *Prana,* as manifestation of the One Self, is that which expresses as fire, sun, rain, Indra, and air. This *Prana* is Sri Sankara and I glorify Him with Hymns. . . . 9

Self enlivening matter by Its mere presence — and all these manifest expressions in matter are together called *Prana. So Prana* is fire, the sole symbol of God in the Vedic period. Its expression in the manifested world is sun, the giver of life and energy, the nourisher of all living beings. The sun brings about rain and so rain also yet another expression of *Prana.*

Thus *Prana*, as sustainer of all beings, expresses as air in the atmosphere and as air through breathing *Prana* sustains all sense-faculties. Thus Indra, the Lord of the senses*, is again an expression of *Prana*.

These factors like fire, sun, rain, mind (Indra) and atmospheric air are all expressions of *Prana* to make this dynamic play of the world of beings happen. The universe of things and beings and the mutual interactions therein, which make up the seething, heaving "march of events", is the Prana-sport.

This Prana is Lord Sankara, and I invoke Him with Hymns (Prasna 2-5).

From fifth to this tenth *mantra* is Prasnopanishad, we have only a song of the glories of Prana. Sri Gurudev skips them all and starts picking up ideas from the third Prasna.

So far the creation of the world from Prana and the glory of the Prana were expressed — and this *Prana* is but a manifestation of the Supreme Self. Prana is but a shadow — a reflection of the Self. Therefore, giving up your clinging to the flimsy pleasures in the world of objects, turn your attention into the Self in you is the message.

यस्मादुत्पद्यते प्राणश्छायावदनृताकृतिः ।
परस्मादक्षरात् त्र्यक्षं तमीडे मृडमीश्वरम् ॥ १० ॥

---

* **इन्द्रियाणां राजा – ईन्द्रः** = The King, Governor Controller of all sense-organs is the mind — Indra.

> That Supreme Immutable Self, from whom, as Its shadow, rose the Prana, an apparent false illusion, that Self is the three-eyed Sri Sankara, whom I invoke with hymns. . . . 10

Prana can be said as caused by the Self, but the example given negates that anything substantial ever come out of the Self. Prana is the shadow of the Self. Shadow of an object can be described as caused by the object, yet the shadow has no reality and it has no existence in the object. This relationless-relationship is between Self and the world of names and forms and the dynamism found in them, called Prana. Therefore Prana is described as false-form.*

The three-eyed Lord Shiva; Lord has the normal two eyes to see the familiar world playing in time and space, and also eye to "see" the Supreme Substratum behind it all. Upanishad enumerates the three-eyes of the Lord as Sun, Moon and Fire, the three phenomenal sources of light. (Pras. 3-3).

Sri Gurudev illustrates that the same One Self divine, in the form of *Prana,* expresses itself in each individual being, as its life's expressions in receiving from and responding to the external world of stimuli.

नियुङ्क्ते प्राणरूपस्सन्नपानादीन् पृथक् पृथक् ।
सम्राडधिकृतान् यद्वत्तमीडे मृडमीश्वरम् ॥ ११ ॥

> Just as the King appoints his Governors to be in charge of the administration of specific areas distinctly allocated to each, the Self, in the form of *Pranas — Apana, Udana, Samana* and *Vyana* — distributes their duties and areas of jurisdiction for each, that Self is beloved Sankara, whom I invoke with hymns. . . . 11

---

* अनृताकृतिः

In the Prasna Upanishad, we are told that Self in the form of Prana, appoints all *Upa-pranas,* each to do its specific job in its allotted area, just as the King appoints his Governors to make his administration of his kingdom effective. This example is rich in its suggestions. (Prasna III-4).

एकोत्तरशतं नाड्यस्सशाखा निस्सृता हृदः ।
व्यानाख्योऽटति यस्तत्र तमीडे मृडमीश्वरम् ॥ १२ ॥

> From the heart hundred-and-one *Nadis* flow out and in these the Self, in the form of *Prana,* called Vyana, swirls about — that Self is Lord Sankara whom I invoke with hymns. . . . 12

The term *Nadi* has no corresponding English word, because they have in their objective investigations have discovered and therefore, mentions only of arteries, veins, nerves, etc. Nadis are not these. They are channels of Consciousness, rays of the Light of Consciousness reaching every microscopic part of our body and our world around. The source is of course the Heart.

It is interesting to note how precisely they mention the total number of channels (Nadis) : — 101 nadis from the heart, each branches off 200 to,es. and each one of these (200 × 101 = 20,200) become 72,000 sub-branches (20,200 × 72,000 makes it 72 crores 72 lakhs and odd — we may understand that Consciousness graces every cell in our body. In these channels *Vyana-Prana* swirls around all the time.

The Self that expresses and enlivens this stormy Vyana is Lord Sankara. I adore Him with devotional hymns (Prasna 3-6).

इन्द्रियोपरमे भानुरश्मिवद्धृदि दृश्यते ।
येन स्वप्नजमाहात्म्यं तमीडे मृडमीश्वरम् ॥ १३ ॥

Just as when the sun sets its fierce rays merge in the sun. So too when all the sense activities get folded up in the mind, then the Light of Self sees the mind-projected world of apparent objects and beings of the dream. That Self is Lord Sankara, whom I invoke with hymns. . . . 13

As we sleep all the Light of Consciousness that were illuminating the objects, through our sense-organs cease to be, and they all get set in the very source of all-Consciousness, just as when the sun sets, its light, which was spread upon all the objects in the world, gather themselves and disappear from the world to merge in the sun.

At that time though we are not any longer conscious of our gross world of things and beings, we become conscious of the elaborate dream that is projected by our mind within each one of us. Consciousness is there but it illumines another world of experiences — just as when the sun is not illumining our field here in the night, his light is ever glaring illumining the world on the other side of the globe ! ! Sun is never without light : Consciousness is ever with us illumining our three worlds of experiences — the waking, dream and deep-sleep. The illustration is very apt and has deep significance in its eloquent suggestiveness. (Prasna 4-2-5).

यदा निरुध्यते चित्तं तैजसा सुप्तिमास्थितः ।
योऽश्नुते सुखमक्षय्यं तमीडे मृडमीश्वरम् ॥ १४ ॥

When tired mind relaxes into rest and thoughts are no more fluttering, when one is overwhelmed by the Light of the Self, in one's deep-sleep-state one experiences endless joy, that Self, Sri Sankara, I invoke with hymns. ... 14

When the gross-body and the subtle-body (mind-intellect-equipment) have both tired of their involvement in the continuous exertion of harvesting experiences of joy and sorrow from the outer world, they retire to rest. Thus we are no more in the waking or dream states. At that time, in an objectless field, overwhelmed with the blinding Light of the Self, the *Pragnya*-Self (sleeper-I) experiences absence-of-sorrow — a great dull joy. Even this state of pure non-apprehension *(Avidya)* the Light of Paramatman illumines that condition of "absence of all familiar things and beings" of the waking and dream. This Paramatman is my Lord Sankara, my beloved Kasi Viswanath. Him I adore with hymns. (Prasna iv-6).

Swamiji shows here below that all these waker *(Viswa)*, dreamer *(Taijasa)* and deep-sleeper *(Pragnya)* attitudes and their different fields of endless experiences are all the play of *Maya** upon the Supreme Reality the One Self.

विज्ञानात्मा सहप्राणैर्देवभूतैश्च संविशेत् ।
शान्ते स्वात्मनि यत्तुर्ये तमीडे मृडमीश्वरम् ॥ १५ ॥

Along with the Pranas, the *devas* (faculties) and the gross elements (the sense-organs) the Self expressing in the mind-intellect *(Jiva)* all rest in the Peaceful Self, the *Turiya* State, that Self is Kasi Viswanath — Sri Sankara — and I adore Him with hymns. ... 15

---

* Non-apprehension of the Self and the consequent misapprehensions of the world of plurality.

The Self expressing amidst thoughts, conscious bundle of thoughts is the ego, the *Jiva*. The *Vignana*-Atma *(Jiva)* along with all abilities in the living body *(Pranas)*, along with all faculties of seeing, hearing, etc., *(Devas)*, and along with the very gross instruments of seeing, hearing, etc., (five elements) and the outer world, merges to become one with higher Self. There then *Jiva*, the world *(Jagath)* and the Lord of the world *(Easwara)* all merge to become one homogeneous mass of Pure Consciousness.

When we are in the ego-state as waker, dreamer and deep sleeper the ego recognises a world of plurality, and our intellect is compelled to accept a mighty Lord, Easwara, who is the Creator, sustainer and destroyer of the world of multiplicity perceived and experienced. When the ego, the perceiver of the world awakes to the Pure Self, the ego world and Easwara all dissolves and disappears in It — as the dreamer and his dream-world merges and disappears into the mind when he wakes up.

This Self is called the FOURTH-State *(Turiya)* by the Rishies as a concession to us who are in our delusion today experiencing three planes of waking, dream and deep-sleep. With reference to these three, the Self is indicated as the FOURTH-quarter *(Pada)* and therein all the four-quarters blend to become ONE.

That, One without-a-second, the Supreme All-pervading Self is Kasi Viswanath; I adore Him, Sri Sankara, with hymns. (Prasna iv-7-11).

After concluding ideas of the fourth Prasna, Swamiji is dealing with the Fifth Prasna-ideas in the Upanishad.

ओंकारायतनेनैतत् परञ्चापरमेव च ।
ब्रह्म यद्भाव्यते भव्यैस्तमीडे मृडमीश्वरम् ॥ १ ६ ॥

The pure-hearted seekers through the help of Om-altar seek the Self which is at once both the Higher and the Lower, the Self is Lord Sankara, whom I adore with hymns. . . .16

The Self is the substratum for both higher and the lower, because they both are relative terms : with reference to the lower there is the higher Self. When lower merges which is higher — in Pure Self there is neither the lower nor the higher; the Self is the One Substratum — It appears to the ignorant as lower and higher*.

Those seekers who have through *Karma* and *Bhakti* unloaded their vasanas, and consequently rendered their mind-intellect somewhat quiet and steady, they, with the help of their steady contemplation upon the Om-symbol and its suggestiveness, lift themselves to the realm of the Self : they glide effortlessly into the Supreme state of the Self. (Prasna v-2).

ओंकारेण त्रिमात्रेण ध्यायी निष्पाप एष्यति ।
ब्रह्मलोकेन यद् ब्रह्म तमीडे मृडमीश्वरम् ॥ १ ७ ॥

Those who contemplate upon the three-moral (sylables) of Om reach through Brahma-loka to the Pure Self. That Pure Self is Lord Sankara whom I adore with hymns. . . . 17

The three-moral *(matras)* of Om consisting of its syllables A-U-and-M, represents the Consciousness experiencing (illumining) the waking, dream and deep-sleep states and come to play as the conscious waker *(Viswa)*, dreamer *(Taijasa)* and sleeper *(Pragnya)*. To contemplate upon these is a method of quietening the mind from its wanderings into the world of objects-emotions-and-thoughts.

---

* "एतत् पंञ्चापरमेव च"

In spite of one's sincere efforts at regular daily contemplations, an individual who have no more worldly desires *(vasanas)* may not develop the required steadiness in contemplation to remain at the peak consistently for the required length of time. His mind flutters and falls away into sense-objects, as he has still some subtle *vasanas* of sensuality not yet burnt up by the heat of his contemplation.

Such a seeker will not take a body again to arrive at the object-emotion-thought-theatre to play therein and gather experiences to exhaust his suppressed desires — he has none. Yet, due to the subtle *vasanas* in him he fails to discover the necessary steadiness in his meditation-attempts. In such a case, the Upanishads declare, his mind-intellect *(Jiva)* is gathered into the highest-heaven, *Brahma-loka* the very seat of the Creator, and there he not only lives the highest heavenly pleasures, but listens to the eloquent discourses upon the Self, daily given out by none other than the Source of the four-vedas, the four-faced Creator Himself.

The Upanishads are unanimous in this concept of Liberation-in-stages* and they in single-throated glee declare that the seeker getting purified fully, from there, never returns, but reaches and merges** into the Supreme Self.

---

* क्रम मुक्ति = Krama-Mukti.

** एष्यति = gains, reaches.

That Self, into which seekers merge, when they once gain the inner purity in Brahma-loka, is Lord Sankara. I adore Him (Prasna v-3-7).

Sri Gurudev Tapovanji Maharaj has now completed the main ideas of the Fifth-Prasna, and hereunder he deals with the "Person-of-sixteen-kala" described in this closing section of the Prasna Upanishad.

हृच्छयो निष्कलः स्वात्मा कलावानिव लक्ष्यते ।
अविद्याऽवद्यबुद्धेर्यस्तमीडे मृडमीश्वरम् ॥ १८ ॥

> The "partless"* One Self ever revelling in the Heart-space,** appears to be of 16-parts to the ignorant, whose intellect is clouded with its perceptions of the "misapprehensions", that Nishkala-Brahman, is Lord Sankara and I invoke Him with hymns. . . . 18

The Self is one-without-a-second, ever the same and as a mere Witnessing-Consciousness, the plurality are but the objects of Consciousness. He is the Sole Subject, the very source of ego and all its thoughts and actions. The illuminator is always other than the illumined. The Self illumines the plurality perceived by the intellect-muddied by its *maya* — the non-apprehension of the Self, and the resulting perception of misapprehensions of the world of plurality.

Such a coloured mind, agitated by its endless desires, passions, fears and confusions comes to see Him as manifest with 16-parts *(Shodasa-kala)*.

---

* निष्कालः = Partless — whole — One Self.

** = Space conditioned by the Heart.

That Self, without parts, *Nishkala,* **is Lord Sankara,** whom I adore. (Prasna vi-2).

प्रभवन्ति कला यस्माद्यस्मिन्नेवापि यन्ति च ।
निर्विशेषे परे तत्त्वे तमीडे मृडमीश्वरम् ॥ १९ ॥

The Changeless* Self from which the *kalas* (parts) arise, and in which alone the misconceptions of *kalas* merge back, that Self is Kasi Viswanath, Lord Sankara, whom I invoke with hymns. . . . 19

The Self knows no modification. Change is the destiny of things buwbling in Time. Time is the concept of the intellect, which is a flow of thoughts. The interval between thoughts gives the illusion of Time : in deep sleep thoughts do not steam-out, and the deep-sleeper has no experience of Time while sleeping.

Thoughts cannot rise without perception of objects. In pure Consciousness there are no objects : He illumines them into our Awareness.

Thus the intellect due to its own non-apprehension and consequent misapprehensions, appears to "see" the sixteen-parts *(kalas)* in the One homogenous mass of Consciousness, the Self.

The plurality *(kalas)* rise from, exist in and merge to disappear into the Self. That Self is Lord Sankara — Him I adore. (Prasna vi-2).

---

* **निर्विशेष** = That knows no modification — the Changeless : ever-the-same.

यच्चिति व्यतिरेकेण कलाः कालत्रयेऽपि च ।
न तिष्ठन्ति ततो मिथ्या तमीडे मृडमीश्वरम् ॥ २० ॥

> That Light of Consciousness, the Self, upon whom the parts *(kalas)* are never in the three periods of time, and so they are an apparent illusion, and have no real existence. That Self, Sri Sankara Bhagawan I adore as Kasi Viswanath with hymns (Prasna vi-2). . . . 20

The Self is seen by different erudite pundits in their own view-point differently : each has declared Its nature in his own way of looking at and estimating Its nature. Gurudev indicates some of the descriptions of Him.

विज्ञानं क्षणिकं प्राहुश्शून्यमित्यपरे जनाः ।
कलाधारं यमात्मानं तमीडे मृडमीश्वरम् ॥ २१ ॥

> The Self, the Sole Substratum for all parts *(kalas)** is considered by some as "flickering glow" *(kshanika-vigyana)*, and by others, as "zero". This Self is Lord Sankara, whom I adore with hymns. . . . 21

The One Self is the Ground upon which all the 16-*kalas* are superimposed by the agitated mind of the seeker. When he comes to quieten his mind, the *kalas* merge and disappear into the Pure Self.

View by the impure-mind even erudite pundits and restless Acharyas have come to their own different conclusions regarding the nature of the Supreme Self. Some (Buddhists) consider that the Supreme is a "flickering light"* which blazes now and then — whenever thoughts of objects waves up in the mind.

---

* **कलाधारं** = The Ground upon which the *kalas* are superimposed by the ignorant.

Sunlight flickers upon the heaving bossom of the restless sea!! Others have by a chain of their own arguments have concluded that Self is "non-Existence", or a pure "Zero". They (Buddhists) preached *Nihilism (Soonya-Vadins).*** Both these theories are from two different Schools of Buddhists. (Prasna vii-2).

अनित्यो गुण इत्याहुर्भुतधर्मस्तथापरे ।
चैतन्यं यत्कलाधारं तमीडे मृडमीश्वरम् ॥ २२ ॥

> The Self, the Sole Substratum for all *Kalas* (parts) some recognise It as having the property "mortal, non-Eternal", and others as having the nature of all Elements. This Self is Lord Sankara, and I worship Him with hymns. . . . 22

The logicians *(Nayayikas)* insist that the Self is mortal : It is non-Eternal. They are great intellectuals and with logic they could only come to this firm conclusion regarding the nature of Self, which is beyond the intellect.

The Atheists *(Nasthikas)* consider that the Self, the Truth is only the Great Elements — they in their combination creates, sustains and destroys the world of names and forms. The body made up of these elements is the Self. It is interesting to note that this School of Nasthikas do not accept space as the fifth element — they consider only the other four as elements. When they combine to form the body, Consciousness becomes manifest.

---

* **क्षणिक विज्ञानवादिन** = They claim that the Self is like fire-flies flickering only when there are objects for It to illumine.

** **शून्यवादिन** = Self is "zero" — Pure Non-Existence — *Nihilism.*

All these different conclusions of the Nature of the Self are each valid from the particular pundit's standpoint — all of them are intellectual conclusions. The Self is beyond the intellect — that Self is Kasi Viswanath, Lord Sankara whom I worship.

What are these 16-*Kalas* superimposed upon the Self, and thus the Reality is recognised as 16-*Kala-Purusha*? Hereunder Sri Gurudev enumerates them faithfully.

प्राणं तथास्तिक्यमतिं खवायू
ज्योतिर्जलं भूमिमथेन्द्रियञ्च ।
मनश्च तेनेऽतनुदृग्य ईश-
स्स विश्वनाथो भियमुच्छिनत्तु ॥ २३ ॥

(1) Prana, (2) belief in the higher called faith, (3-7) the five Great Elements (8) the five organs of perception and the five organs of action, (9) mind, all-functioning in the all-witnessing* Consciousness; this Self is Lord Viswanath. May He destroy all my "fears" in plurality. . . . 23

While faithfully enumerating the 16-*Kalas,* Sri Thapovanam mentions in this verse 9-*Kalas*.

(1) The macrocosmic life *Prana*, the *Hiranyagarbha;*

(2) A deep belief in the existence of a Truth, which should be the basis and support of this dynamic world of material happenings, called faith;

(3-7) The five Great Elements which are the building factors in structuring the world of names and forms. They are space *(Akasha) (Kham)* with its quality of sound, Air *(Vayu)* with its properties of sound and touch, Fire *(Jyoti)* with its qualities of sound, touch and form, Water *(Jalam)* with its qualities of sound, touch, form and taste and Earth *(Bhoomi)* with its properties of sound, touch, form, taste and smell. These five are the building material nature employs in sculpturing all gross names and forms in this world.

(8) From the subtle elements are made the organs of perception and the five organs of action.

(9) The one coordinating factor that receives all the perceptions brought in by the five instruments of perception and the one coordinator who communicates the decisions of the intellect to the muscles of the instruments of action, determining the individual body's response to the stimuli received, is the one Mind.

No doubt all these are made up of the gross and subtle Great Elements : man's sense-organs and mind are surely dynamic and sentient. Therefore, there is a Presence that lends dynamism to function and sentiency to experience to the sense-organs and mind. That is the Self, the all-witnessing *(Athanu-Drik)**; this Pure Consciousness is Sri Viswanath. May He remove all my "fears"** and guide me to the State of Fearlessness, *Moksham*. (Prasna vi-4).

Now we have 9-*Kalas* explained; in the following verse the rest of the 7-*Kalas* are being enumerated.

---

* अतनुदक

** भियं उठिन्तु = May He cut me assunder from all my "fears".

अन्नं बलञ्चैव तपश्च मन्त्राः
कर्माथ लोकाश्च ततोऽभिधानाम् ।
इत्थं कलाष्षोडश यस्ससर्ज
स विश्वनाथो भियमुच्छिनत्तु ॥ २४ ॥

(10) Food, (11) Strength, (12) Consistent striving to control wasteage of energy *(Tapas)*, (13) Mantras, (14) Actions, (15) Worlds, and in the world (16) Names and Forms. The Self that creates these 16-*Kalas*, is Kasi Viswanath. May He remove all "fears". . . . 24

(10) Here are the rest of the 7 Kalas mentioned. When an entity with all the earlier 9-Kalas come to be, with the sense-organs and mind, he needs "food" to survive.

(11) Out of food consumed, digested and properly assimilated arise "strength" to think, plan and act.

(12) In order to step up the poignancy to thinking minds discovered vitality is to be intelligently managed from all wasteful over-spending through intelligent self-control called "*Tapas*".

(13) When once the mind is thus surcharged with its vitality, it must be channelised into your choosen intention, without any indicision or wavering, and for this "Mantra", consistently keeping the chosen thought until It is fulfilled in accomplishment.

(14) Thus decided the individual actually puts forth his disciplined energy into action in the world outside, "*Karma*".

(15) The *Karmas* must yield their results good or bad

and build for each one his environments for his experiences, called world *(Loka)*.

(16) In that "field of experience" *(Loka)* there cannot but be "names" and forms.

Thus is enumerated the 16-*Kalas* which when a student in his first reading of the Upanishad can feel lost and very much disturbed.

We must discover the inter-relationship of the 16-*Kalas*, thus everything becomes clear. (Prasna 6-4).

स्वकारणे यत्र कलास्समग्रा
रूपञ्च नामात्मविदां विहाय ।
एकीभवन्त्यंबुनिधौ यथाप-
स्स विश्वनाथो भियमुच्छिनत्तु ॥ २५ ॥

Just as flowing waters of rivers* having reached the ocean disappears to become the ocean, similarly for the man-of-realisation *(Atmavith)* all *Kalas* merge to disappear and become the One Self. This is Kasi Viswanath; may He save me from all "fears". . . . 25

The example is eloquent to any thinking reader. Just as Ganga, Krishna, Kaveri, Amazon, Nile and other rivers when they reach the ocean they leave their specific qualities and names and become one with ocean, similarly all *Kalas* experienced by the fluctuating mind merge to disappear in the One

---

* **अम्बुनिधौ यथा आपः** = as water reaching the ocean, become the ocean.

Infinite Consciousness divine, the Self, when the mind in contemplation become, quiet, alert, vigilant in a man of realisation.

The non-apprehension *(Avidya)* creates misapprehensions *(Kalas)*. On apprehending the Self directly the non-apprehension ends, and, therefore, all misapprehension dissolve away in the One total experience of the All-pervading, Supreme, Self, Divine. He is Viswanath, Lord of Sowmyakasi. May he lift from me all "*fears*" and reach me the fearless-state of *Kaivalya*. (Prasna vi-5).

SECTION VI

In this section *(Sthabaka)* Sri Gurudev deals with the essential central points in Mundaka Upanishad. This Upanishad belongs to the *Sownakiya Sakha*. This title has a reference to the *Siro-vritam* described in the Vedas. The Brahmachari is to carry on his shaven head a pot of Sacred Fire. This is not to be taken literally. A student whose intelligence is "afire" with the spiritual quest is most fit a student to study this Upanishad. This is Mantropanishad, and the explanation of the subtle secret suggestions employed here are openly discussed and elaborately expounded upon in Prasna Upanishad.

यत्स्वरूपं न निर्णेतुं देशिकोपनतिं बिना ।
शक्यते पण्डितेनापि शं करोतु स शंकरः ॥ १ ॥

He whose nature cannot be determined without the guidance and help of a Teacher even by the most intelligent scholar, that Self is Sri Sankara; may He bring about my spiritual happiness. . . . 1

Self is beyond words. Language employs words to communicate experiences mutually lived, actually or very nearly experienced in life. When the teacher wants to communicate to the demanding students, the experience of the Self that he had, on transcending all the available instruments of experience,* the language, conceived and employed to express the inner Self of our physical, mental and intellectual experiences, among their habitual fields,** will be found hopelessly inadequate and incompetent. Yet words have to be used; for the students cannot understand the language of silence. They have to discuss and through discussing, their intellect must eke out a vague understanding and a growing conviction.

---

* Body, mind and intellect-equipment.

** Of objects-emotions-and-thoughts.

The Scriptural Lectures achieve this feat by employing the suggestive meaning in the words employed. Such a literature which has a deeper meaning of the sublime other than the superficial word-meaning is called mystic literature. All scriptures are successfully communicating the same truth (God) by employing this style of mysticism.

Naturally even to understand the deeper secret-meanings we need the guidance of a teacher who had heard this secret from his earlier teacher.

A mere intellectual understanding of the mere word-meaning of the diction employed is "the word that killeth the spirit". Often it can land us in shameful contradictions and frightening confusions.

Self whose nature can be finally ascertained only through the help of a true teacher, even for the most intelligent and erudite pundit, that Self is Sri Sankara — may He bring Auspiciousness to all. (Mundaka — I.i-2).

ज्ञाते यस्मिन्जगत्सर्वं ज्ञातं भवति भावुकः ।
सर्परज्जुवदाधारस्शं करोतु स शंकरः ॥ २ ॥

Just as on knowing the rope the entire illusory serpant and delusory fears are immediately lifted, so too that by knowing which all the world of ever-changing names and forms are known as illusions that gracious Self, the Great Comfortor, *Mangala-Murthi,* is Lord Sankara : may He bring happiness to all. . . . 2

By knowing the real substratum rope, of illusory serpant and the delusory sorrows arising out of it are all immediately lifted for ever from our mind, by realising the waking-state, the entire dream-world and its agonising pains are removed effortlessly, so too by realising the Self, all the illusory ego-sense and its sorrows are instantaneously rolls away. The Self is Sankara. (Mundaka I-i-3).

परविद्यैव यत् प्राप्तौ साधनं कर्मकोटयः ।
कुण्ठीभवन्ति यस्याग्रे शं करोतु स शंकरः ॥ ३ ॥

In order to gain this Self-knowledge, Brahma "Vidya" alone is the path, never millions of "work"; that Self is Sri Sankara : may He bring happiness to all. . . . 3

Earlier we are told that the direct knowledge of this State of Self is the way to know all about the entire universe of plurality. Then how can we gain this direct apprehension of the Self.

Sri Gurudev insists, as Mundaka asserts, that through the path of Contemplation of the Self, to awake into that state of God-Consciousness, *(Vidya)** is the only means, not *Karma* however elaborate and deeply religious it be. In *karma* our attention has to turn out upon the plurality : it has to be accomplished through our body-mind-intellect equipment. Every *karma* can reward us with its joy or sorrow; can create "noble" vasanas. Comtemplation alone can shift our entire attention from the plurality (OET) and direct it exclusively towards the Self. *Karma* is finite : finite *karma* cannot give a result which is Infinite.

---

* पराविद्या = Para-Vidya — the Supreme Knowledge.

But Contemplation also is a finite act. True; it is. We do not say Self is gained because of contemplation — experience of the Infinite Self is not the effect of our finite *Sadhana* of Contemplation. When the seeker gains more and more poise in and peace through Contemplation, our inner personality gets exposed to the resultant atmosphere of a vibrant silence, when our vasanas get immunised — burnt up — against sprouting into desires-thought-agitation-action cycle. As *vasanas* get roasted in the "heat" of Contemplation the mind becomes more and more "pure" — quiet, alert, and vigilant. Naturally the Contemplations become deeper, and more steady.

Thus a time comes when at the end of *vasanas,* thoughts cease, so mind-intellect-whithers away : the Light of Consciousness caught up in the web of our thoughts, the *Jiva* (Ego) gets released from this imaginary trap and re-discovers its identity with the Pure Consciousness. This is "Vidya", the path of Contemplation upon the nature of the Self. Vidya alone is the last leap of the seeker into the Self divine.

This Self is Lord Sankara — may He bring happiness and Auspiciousness to all. (Manduka I-i-5).

दृश्यग्राह्येतरो गोत्रवर्णहीनश्च यो विभुः ।
चक्षुः श्रोत्रविनिर्मुक्तस्शं करोतु स शंकरः ॥ ४ ॥

The Self, which cannot be perceived by the sense-organs, nor apprehended by our mind-intellect-equipment; the Self which can never come under the usual classifications of species and colour, and Self has in Itself no sense-organs like eyes or ears, that Self is Lord Sankara — may He bring supreme happiness to all. . . . 4

The Self is the ultimate Subject and do not ever become an object for the sense-organs, the perceiver for mind-intellect to comprehend. The Self is the Consciousness behind the body-mind-intellect that enlivens them. With a telescope we may observe and see distant objects, but with the same telescope no one can see himself, the seer in the telescope. (Mundaka I-i-6).

ऊर्णनाभिर्यथा तन्तून् सृजते संहरत्यपि ।
एवं यस्सृजते लोकान् शं करोतु सं शंकरः ॥ ५ ॥

Just as the spider creates out of itself the thread. weaves the web, and swallows it all, so too He from whom all fields-of-experiences emerge out, that Self is Sri Sankara — may He bring happiness to all. . . . 5

Spider itself becomes the threads and itself weave them into web; in the end it consumes the web. The spider is both the material cause *(Upadana karan)* and the instrumental cause *(Nimitta karan)* in creating the geometrically so perfect a web and in the end it merges with the spider. So too, Self is both these causes in structuring the world; as our dream emerges from the waker's mind, and in the end merges into the waker's mind. (Mundaka I-i-7).

तपसा चीयमानाद्वै यस्मात्सूत्रादिकं जगत् ।
प्रादुर्भवति विश्वेशस्शं करोतु स शंकरः ॥ ६ ॥

> Through thought* when "swelled up", He, from whom Creator *(Hiranyagarbha)* and the creatures all emerged out, He is Lord Sankara — may He give spiritual bliss to all. . . . 6

Without disturbance the pure Self could not have become the world of plurality. This disturbance is caused by a harmless desire, described by the Upanishad teachers as the divine *Sankalpa* of the Self, "why not I, who am One, become many** ?" Then He became the Total-mind, Easwara; desiring to create, He became the Creator, and finally He became the creature in His anxiety to enjoy objects. As a limited Ego "Jeeva", the very Self deludes Itself that It is suffering the apparent illusions of a material world of plurality.

This Self is Lord Sankara — may He bring Auspiciousness to all. (Mundaka 1-i-8).

So far we had the thoughts of the First section in Mundaka Upanishad. Here below is some twelve stanzas Sri Thapovan Maharaj is indicating that by *karma* liberation is not possible — by renunciation alone we are awake into the state of the Self.

कर्मणा बध्यते जन्तुस्त्यागेन तु विमुच्यते ।
विमोक्षरूपो यस्साक्षाच्छं करोतु स शंकरः ॥ ७ ॥

> Through *karma* man's inner personality becomes inhibited and hopelessly conditioned, and by renunciation he liberates himself from his personality encumberances. He who is ever of the nature of total liberation, ever free, is Sankara — may He bestow happiness to all people. . . . 7

---

* "एकोहिं बहुस्यां" = Why not I, the One, become many?

** आलोचनात्मक तपस = *Tapas* here is only a steady extrovert thought steam.

When actions are undertaken oriented with ego (I-sense) and selfish desires (I-want) more and more *vasanas* (tendencies) are formed, which later compels one's mind to do repeat-performance of the same actions. This is called habits. We are thus so clustered with the past *vasanas* that all our originality and freedom to act independently are lost : we have become an automation programmed to live and act in a scheduled pattern, ordered by our past-actions.

Desire-prompted *karmas* thus chains us to a pre-arranged pattern of behaviour and response. *Karma* brings bondages.

Renunciation helps to liberate our personality. Here the term renunciation is not irresponsible rejection of all our duties in this world towards the society in which we live and which in turn is benefitting us. We have a right only to give up what belongs to us. Our ego and ego-centric desires are our own, and we are required to give them both and act diligently. If these two motivating factors are removed man cannot work continuously and efficiently is the rampant idea today. This is not true. All excellent and enduring achievements are gained by actions which are bursting forth from inspired hearts of love.

Through renunciation, the existing *vasanas* get eliminated and so the quiet mind discovers a surprising amount of balance and poise in its moments of Contemplation. In the fullness of Contemplation, the seeker glides to live in the Higher State of the pure-Self : fully liberated.

This State of Self, is Lord Sankara. May He bestow all happiness to all. (Mundaka I-ii-1).

धर्माधर्मौ समुत्सृज्य यत्कृपानौकया बुधः ।
उत्तितीर्षेद्भवांभोधिं शं करोतु स शंकरः ॥ ८ ॥

> Rising above the sin and merit arising out of good and bad actions, by whose grace, the wise-seekers desire to save themselves from the Ocean-of-Change, that Self is Sankara — may He graciously bring happiness to all. . . . 8

Good and bad actions produce creative and destructive *vasanas*. These *vasanas*, consequence of the past action, can affect only him who has the feeling that he is the doer *(kartha)*. When this ego is surrendered the *vasanas* cannot affect him. With such a purified inner equipment wise-seekers wish to liberate themselves by the grace of the Self. That Self is Lord Sankara. (Mundaka I-ii-7).

अविद्या तमसि भ्रान्ता मूढाः पण्डितमानिनः ।
पीड्यन्ते यत्पदभ्रष्टाः शं करोतु स शंकरः ॥ ९ ॥

> Plagued with their ignorance, deluded people stupidly consider themselves as great pundits, but having fallen away from which state of the Self, they come to suffer in worldly sorrows, that Self is Lord Sankara — may He bring happiness to all. . . . 9

Due to their non-apprehension of the Pure Self, they grope among their own misapprehensions of plurality, as limited egos come to suffer in vanities and delusory sorrows. Yet, they blindly consider themselves great pundits of noisy erudition and wordy scholarships. They have missed experiencing directly the State of pure Consciousness; that Self is Sankara Bhagawan : may He bless all with the happiness divine. (Mundaka I-ii-8).

इष्टापूर्तं श्रेष्ठमाहुर्ये जनाः कामकामिनः ।
भ्रमन्ति ते पदभ्रष्टाश्शं करोतु स शंकरः ॥ १० ॥

Desire-ridden people consider *Ishta-karmas* and *Poortha-karmas* as the highest, because they have missed the Highest State, and so come to roam aimlessly among the mortal world of happenings. That High State of Self is Lord Sankara — may He bring happiness to all. ... 10

In the Vedic lexicon these terms are used for specific types of work. By performing Yagna, Yagas and other rituals, merits are acquired, and these are called *Ishtam* and to build schools and universities, dig wells, layout parks, open free-kitchens and such other noble and charitable work, serving the members of the community are also meritorious, and they are called *Poortham*. By thus performing religious and spiritual, and also social and communal noble service, no doubt, the individual earns lot of meritorious *vasanas* and they eke a reward of happy and prosperous life in the world of plurality either here or even hereafter in Heaven. But release is not possible without realising the Self. By missing this direct experience of a total awakening into the pure state of Consciousness, the individual lives on in the delusory worlds of pleasures. That Self is Lord Sankara — may His grace bring auspiciousness to all. (Mundaka I-ii-10).

तपस्यन्तो वनान्तेषु भिक्षवश्चादिजान्तिकम् ।
व्रजन्ति यत्पदभ्रष्टाश्शं करोतु स शंकरः ॥ ११ ॥

Those men of renunciation, retired from life, enter the forest to practice *Tapas* and remains there never reaching the great

> Self directly, thus but roam about, that Grand State of Self is Lord Sankara — may He bring happiness and peace to all. . . . 11

Men of renunciation do retire to the forest* to perform *Tapas* according to their personality texture and stage-in-life. As a result of *Tapascharya* they do earn merits and these guide them to Brahmaloka, the abode of the Creator, the Hiranyagarbha**, and there enjoying the subtle pleasures and listening to the discourses given out by the highest authority in the Vedas, Creator Himself, at the end of the *Kalpa*, when Brahmaloka gets dissolved, they merge with the Supreme Reality.

As a result of even their noblest *karmas* they did miss reaching the Self directly. They arrived at only the Brahmaloka. In *karma-mukti* also people are cheated of directly arriving at the Self. This final state of Perfection, the Self, is Lord Sankara. (Mundaka I-ii-11)

The final goal by both *karma* and worship *(upasana)* is but the *Brahmaloka* and not the Self. By realising this, seekers develop a supreme dispassion for all pleasures arising out of "contact-with-objects-outside", not only in this world familiar to us in our present state of ego-sense, but in all possible higher states of Consciousness. Pleasure wafting from "contact-with-objects" is finite, and so pain-ridden. Self is one's own true nature, the one without-a-second — not anything other than the seeker. Such a total *vairagya* is to be cultivated before seeking the highest Guru.

---

* As the *Vanaprasthies* also.

** *Hiranya* = Gold; *Garbha* = pregnant — *Hiranyagarbha* — One who is the source of all names and forms — the Creator of the world of plurality : the macrocosmic-mind, Total-Mind.

कर्मनिष्पादिते लोके निर्विण्णो यद्विवित्सया ।
उपेयाद् गुरुपादाब्जं शं करोतु स शंकरः ॥ १२ ॥

Having realised that worlds of experiences gained by *karma* are all finite, one comes to reject them all, and surrenders at the lotus-feet of one's teacher, that Self is Lord Sankara — may He bless all with His grace. . . . 12

Karmas however noble and gracious can only yield *punnya-vasanas,* to fulfil which you have to live in plurality, perhaps in a different plane of Consciousness, and having enjoyed, when *punnya* is exhausted you will have to re-enter this familiar world to seek and awake to the Supreme Self, your own higher nature. Having realised this limitation in all *karma*, to directly realise one's own Self, one has to surrender totally to one's teacher, and live in implicit obediance and selfless service. Through hearing, reflecting and Contemplating upon the subtle suggestions of the Upanishad, one's mind becomes pure enough to enter and directly experience the source of ego, the Spring of all thoughts, the Infinite Eternal Self-divine. That Self is Sri Sankara — may He bless us all. (Mundaka I-ii-12).

उपसन्नाय यत्तत्त्वं शमादिगुणशालिने ।
दीयते देशिकेन्द्रेण शं करोतु स शंकरः ॥ १३ ॥

To such true seekers, when they approach a teacher, he gives them, if they have all the necessary qualities of head and heart, the direct knowledge of the Self — that Self is Lord Sankara. May His blessings be upon all of us. . . . 13

A true teacher, who is well-versed in the knowledge of the Upanishads *(Srotriyam)* and who is well established in the direct experience of the Self *(Brahmanishtam)*, will guide such a student of *vairagya* when he approached for spiritual initiation, if the student has the required inner discipline.

To stop the disturbing world of objects reaching the mind through control of sense-organs is called *Dama,* and not to push the mind into the outer world of sense-pleasures by the rising tides of sensuous desires is called *Sama.* When these two happen, mind becomes steady, alert and vigilant. Such a mind can easily be guided into the state of pure Consciousness, which is the very Self of the seeker himself. This Self is Lord Sankara, Sri Kasi Viswanath. (Mundaka I-ii-13).

Hereafter we are entertaining by Gurudev with the ideas in Mundaka II. First teacher start removing a doubt natural in all seekers, the creation itself.

From the ego-state we experience the world of plurality, and a seeker wants to know the world was created and what is the relationship between the Creator and the created. To clear this problem once for ever from the seeker's bossom the Mundaka II starts with the famous Upanishadic illustrations.

अग्निस्फुलिंगवद्भावा निस्सरन्ति यतोऽक्षरात् ।
सर्वेऽपि यत्र लीयन्ते शं करोतु स शंकरः ॥ १४ ॥

Just as sparks emanate from an open fire-place, dance about and ultimately disappear into the fire itself, similarly, from the Immutable the finite rise, play about for a time and then disappear into the Source — that Immutable Self is Lord Sankara. May He bless the world. . . . 14

This is a famous analogy. Sparks rise in thousands from an open fire-place. Each spark is a speck of fire burning away a wee-bit of fire not yet consumed. From the Total *vasana,* Easwara, a wee-bit of *vasana* getting consumed is the bright conscious individual having its dynamic life style and glory. Some spark disappears sooner, others linger a little longer because it has in its heart a larger share of unconsumed wood : ultimately, when the wood is fully burnt up all sparks disappear — the golden spark returns back to the elemental Unmanifest fire.

This Essence, Easwara, from whom all beings arise and ultimately merge back, that is Lord Sankara. May He shower His blessings upon us all. (Mundaka II-i-1).

अन्तर्बहिश्च संपूर्णो मनःप्राणादिवर्जितः ।
अमूर्तो दिव्यमूर्तिर्यश्शं करोतु स शंकरः ॥ १५ ॥

> This Immutable Self* is full within and without, sans mind and Pranas, without form, yet with the form of an unworldly effulgence. . . . 14

The Immutable Self is full within** *(Poorna)* and without. It is beyond mind and sense-organs. It is the enlivener of both the gross and the subtle-bodies. It has no form, and yet it is effulgent with Its Light of Consciousness. This Self is Lord Sankara. May His blessings bring happiness to all. (Mundaka II-i-2).

After thus describing the Self as unconditioned by matter, here below Sri Gurudev explains how conditioned by the perceived world He appears as the total Universe in His Cosmic-form. All the waves put together is the visible form of the ocean — similarly this Immutable Self, when conditioned by the Total-Mind becomes the total gross forms — the macrocosmic form of the Cosmic Person Divine.

---

* Akshara-Purusha.

** Which has no difference within the species (सजातीय) with other species (विजातीय) or in itself (स्वगत) is called

द्युलोको मस्तकं यस्य चक्षुषीन्दुदिवाकरौ ।
दिशः श्रोत्रे पदं पृथ्वी शं करोतु स शंकरः ॥ १६ ॥

> Whose head is the outer-space, whose eyes are the moon and the sun, whose ears are the direction *(Dik)*, whose feet is the Earth — He is Lord Sankara : may He bring auspiciousness to us all. ... 16

There is the total picture of the Universe, the macrocosmic form of the Self. His head touches the heavens, the outer-space, His eyes is all-eyes of all living beings. Since no eye can see without light, sources of phenomenal light, sun and moon, become the eyes of the macrocosmic Self expressing as the Total gross-forms in the world.

Without space sound cannot be generated and when it reaches our ears in one direction or other alone sound can reach the ears and thus *(Dik)* direction becomes the total-ear. Every being stands upon its feet, and all feet touch and rest upon the earth and so Lord's feet, which is all feet of all beings in Earth.

In *Purusha-Sooktam* we have a much more exhaustive picture rich with all detailed touches of convincing poetry, wherein the Cosmic-Person emerges out as a frightening beauty of strength and grace. (Mundaka II-i-4).

यस्माद् भवन्ति भूतानि वनपर्वतसागराः ।
यस्मात् स्रवन्ति गंगाद्याः शं करोतु स शंकरः ॥ १७ ॥

That from which the five Great Elements, forests, mountains and the 7-seas rise, that from which all rivers like Ganges spring forth and flow surging down to the sea, that Supreme Self is Lord Sankara. May His grace bless us with the joy of Brahma *Vidya.* ... 17

Just as everything in the dream-world stems forth from the waking-mind, from the Self manifest all the five Great Elements, and in their mutual combination the gross world of names and forms rise, and the subtle-elements become the raw-material for the mind-intellect and all the thoughts.

From Him alone forests, mountains, oceans, and rivers spring forth; they all exist in Him — as the ghost on the post. This great Substratum for the apparent world of perceived plurality is Lord Sankara. (Mundaka II-i 5-10).

Up to this Sri Swamiji was dealing with ideas from Mundaka I, and hereafter Sri Gurudev sees Lord Sankara dancing among the ideas of the Mundaka II. In order to make the gracious play of Sankara clearer to the seeker, his agitated mind is to be purified more, and for this OM-*upasana* is prescribed in Mundaka Upanishad.

वर्णो धनुश्शरो ह्यात्मा शरव्यं ब्रह्म यत्परं ।
द्वैताद्वैतविनिर्मुक्तः शं करोतु स शंकरः ॥ १८ ॥

The Om is the bow, and the Ego, *Jiva,* is the arrow, and the target is that Supreme Brahman, the one Substratum for the entire universe of names and forms. This Self, which is neither *Dwaita* or *Adwaita* is Lord Sankara — may He bless with all auspiciousness. ... 18

This is the very famous metaphor employed in Mundaka

Upanishad. With the help of one's contemplation upon the significance of Om, let one lift one's limited Ego to awake and reach to experience its identity with the One Supreme Consciousness divine — the Brahman. The steadiness in one's contemplation* is the secret of success.

Therefore leave all other talks advises the Upanishad and turn your entire mental attention to reach this state of pure Consciousness, the Self.

शब्दजालं समुत्सृज्य रमन्ते यत्परात्मनि ।
निस्पृहा निखिलाधारे शं करोतु स शंकरः ॥ १९ ॥

Husking up all other wordy arguments and thoughts, a wise man, without attachments, come to reach and enjoy the Substratum for all things and beings, the Supreme Self : that Self is Lord Sankara : May He shower His blessings upon all. ... 19

Arguments are assertion of the intellect, and our intellect can never embrace in its comprehension the Self, because it is this Consciousness that enlivens the intellect and illumines its arguments and final conclusions. Therefore a sincere seeker should learn to hush his mind in contemplation of the Self, which is ever the Witnessing-Consciousness in our bossom.

Such seekers come to revel in the direct experience of the Self, the Support of All, when they have disengaged their attention from all these attachments to the world of plurality.

The State of Self so arrived at is Lord Sankara.

---

* अप्रमत्तेन वेघव्यं शखत् तन्मयो भवेत् = (Munda) its steadiness release the arrow — may be plung into and disappear in the target, the Supreme Brahman, and become one with It.

पिण्डिकायामरा यद्वद्धमन्यो यत्र संहताः ।
तत्रास्ते बहुधा नृत्यन् शं करोतु स शंकरः ॥ २० ॥

> Just as the spokes are fixed to the hub of a wheel in the heart are fixed all the main *Nadies* of the body *(Dhamanyo)*. In that heart-space, the Self dances in sport; this Self is Lord Sankara — may He blesses all with Bliss. . . . 20

The rim gathers its strength out of the spokes firmly fixed to the hub of a wheel. So too all *Nadies (Dhamanyo)* channels of dynamism that enlivens the inert body are all beaming out of the heart in a person. In this Heart-space, the Self, conditioned by the mind-intellect appears to dance in various illusions of emotions, desires, passions, greeds, lusts, fears, etc. That Self is Sri Sankara, the Kasi Viswanath. May He bless us all.

यस्मिन् द्रष्टे नष्टकर्मा छिन्नग्रन्थिरसंशयः ।
मृत्युमुक्तो भवेन्मर्त्यः शं करोतु स शंकरः ॥ २१ ॥

> On realising this Self, an individual ends all his karma-bondages, surely the "knots of ignorance" snap, the mortal becomes immortal — that Self is Lord Sankara. May Kasi Viswanath's grace be upon us all. . . . 21

On waking from the dream, the dreamer's dreamcrimes become impotent, when ego, the "doer-I", merges with the higher state of Consciousness, the Self, all *karmas* done in the earlier ego-state become ineffectual.

Non-apprehension *(Avidya)*, desires *(kama)*, desire-prompted activities *(karma)* are the three "knots of the Heart" *(Hridaya-Grandhi)* according to Vedanta. When non-apprehension ends in the direct apprehension of the Self, the other two automatically end. The limited individuality, *Jiva*, experiencing the changes in the realm of Time amidst the ever-changing plurality awakes to realise its total identity with the Timeless and therefore Changeless, Eternal, Immutable Self. Thus the mortal becomes the Immortal.

May this Self, Kasi Viswanath, bless us all. (Mundaka II-ii-1-9).

सूर्यसोमौ तथा विद्युद्यं न भासयितुं क्षमाः ।
यद्भासैते प्रकाशन्ते शं करोतु स शंकरः ॥ २२ ॥

Neither the sun nor the moon nor even the lightening is capable of illumining It. In fact, by Its Light alone, all these are shining — that Self is Lord Sankara. May His grace fill us all with Auspiciousness. . . . 22

The sun, moon, lightening and fire are the main sources of phenomenal light. They can illumine the objects and beings in the outer phenomenal world — not the Self. It is the Light of Consciousness that makes us aware of the light in these material sources of light in the world.

This Self is Sri Sankara. May His grace fill us with light and joy. (Mundaka II-ii-11).

After thus mentioning the prominent idea in Mundaka II, Sri Gurudev is picking up the significant thought in Mundaka III. Self being very subtle to grasp directly, here the Upanishad starts approaching It from a different angle.

वृक्षे समाने विहगौ निविष्टा-
वेकोऽश्नुते तत्फलमुच्चगोऽन्यः ।
पश्यन्ननश्नन्न भियस्सुखात्मा
तमीश्वरं सौम्यपुरीशमीडे ॥ २३ ॥

Upon the Self-same tree there sits two birds, One eats the fruits, the other sitting upon the higher branch, eats not, but merely looks on, this Ever Blissful Self, Lord of Sowmyapuri (Utterkasi) Kasi Viswanath, I invoke with hymns. ... 23

This is yet another of the unforgettable mystic picture given in Mundakopanishad. In the same tree, the body, there sits two birds, one eating the fruits, the *Jiva*, and the other without eating but merely looking on, witnessing the eating-bird, the Self conditioned in the total-mind, Easwara. This Easwara-bird is ever happy as It eats not, and is not tempted by the *maya*. Both Easwara and *Jiva* are one in the Self-divine; they are different due to only their equipment. This Supreme Self is Lord of Utterkasi, Kasi Viswanath. I adore Him and invoke His grace through Hymns. (Mundaka iii-1-1).

यत्सत्यवादेन सताधिगम्यं
संगम्य यन्नातिवदन्ति विज्ञाः ।
यत्क्रीडमात्मज्ञतमं समर्च्य
मर्त्योऽभ्युदेत्यस्तु गतिस्स शंभुः ॥ २४ ॥

That Self which can be attained through discussions with great saints, and once the Self is reached the realised one never more enters into any argumentation.* He thereafter sports-with-

---

* **विवाद** = Empty noisy arguments of is or is not of the Self.

> Atman, and revels-in-Atman. The ordinary worldly mortal by worshipping such a Master gains self-unfoldment* and in material happiness. That Self is my Sambhoo, and to reach Him alone is my sole goal in life. . . . 24

Through study of the Upanishad and removing all doubts through dialogue with saints *(sat-sangh)* are means of knowing the truths. When once you reach Him the individual becomes silant : no more vigorous argumentation upon the existence and nature of the Self. He lives and not inclined to talk to prove or disprove the Reality.

Thereafter the man of realisation lives ever revelling in himself in the Self *(Atma-rati)* and when he perceives the world of plurality, to him all name and forms are but the Self alone, and so he sports with the Self *(Atma-krida)*.

Such a Master who is ever with the Self, in his meditation and in his life among us, is Lord-like and to worship and adore him is to assure one's upliftment (Abhyudaya) both in one's spiritual and worldly life. (Mundaka III-i-5-10).

Here in this concluding verse of this section *(Sthabaka)* Sri Guru Maharaj, summarily disposes of the second *khanda* of Mundaka III.

कामैषिभिश्च बलरिक्तनरैरलभ्य-
स्संन्यासहीनतपसापि न लभ्यते यः ।
यल्लब्धितस्तु सुधियस्सरितो यथाब्धिं
यं संविशन्ति विकलास्तमुमेशमीडे ॥ २५ ॥

---

* अभुदयं = Progress in spiritual life and material life.

> The Self, which cannot be gained by desire-ridden hearts, nor by those wealkings who have not the stamina to practice steady contemplation, nor by those who pursue *Tapas* but without renunciation-of-ego *(Sannyas-heena)*. When the Self is realised by the pure-hearted, just as rivers enters the ocean, they leave all *kalas* and become one with the Self. This Self is Lord of Uma, Sri Kasi Viswanath : I adore Him with hymns. ... 25

The spiritual unfoldment can never be gained without creating the necessary inner conditions in our mind-intellect-equipment. Just as in sleeping, one cannot enter sleep-state unless he gives up all his contacts with waking-state. Thus all desires for the object-emotion-thought world of things and beings must end for the mind's entire attention to turn in Contemplation.

Through study and reflection our understanding becomes clearer and in contemplation when we start reaching subtler states of growing joys in our own personal experience we gather a new strength in our determination to pursue the path and reach larger fields of the deeper depths towards the Self. This strength has not been discovered by a seeker, he will not have the stamina to stay steady in his moments of higher contemplation.

Self-restrain in order to conserve wastage of energies, and to re-employ it for creative purposes is called *Tapas*. This can be to an extend achieved through one's own will-power and inner strength of mental determination. But this cannot take us far. Power of delusion maintained through our endless milliniums of evolution is too powerful. Without giving up the ego — the ideas of doership and enjoyership — even in *Tapas*, we cannot reap the full benefit of the *tapas* reaching the Self.

Once that State of Self is reached the man of realisation lives that experience all the time — he can never come out of It — because it is Timeless and therefore endless. Even when such a saint, function in our world of plurality, to him it is a sport with his own Self — as from his wisdom he sees nothing but the Self playing as plurality*. When that Saint, tired of sporting with his own Self in the many, folds up the mind and enter into his meditative inner poise he reaches the Self — and he thus revels in the pure Self as the Self**.

This Self is Sri Umesh, Lord of Uma, Mother *Sruthi*. Lord of mother *Sruthi* is the Supreme Self. I invoke His grace through hymns.

---

* आत्मक्रीडा = Sport *(Kreeda)*. In sports you need something other than you: जलक्रीडा, रासक्रीडा etc.

** आत्मरति = Revelling in the Self as the Self.

SECTION VII

In this section Sri Gurudev employs the thoughts of two very important Upanishads, Mandukya, in his first 7 verses and Taitterya, in the rest of his 19 verses.

Mandukya Upanishad, belonging to Adharvana Veda, is considered a very major Upanishad, as in a very short span the Rishi has shown, a prepared spiritual seeker, the most direct path to his own Real Self. As a limited individual we skip and leaps about from waking to dream and then to deep sleep state like a frog (Manduka). Since the Upanishad makes use of this Universal experience of all people in showing us the very source of all experiences, the Upanishad is called Mandukya Upanishad.

Sri. Goudapada Acharya had given us through his Karika a peep hole to see the glory of the ideas in the Upanishad. By the 8th Century Karika itself has become difficult for seekers to grasp and so Sri Sankara has given us very exhaustive commentaries upon the Upanishad mantras and on Goudapadas Karika.

Later in the 19th century even Sankara's Bhashya became difficult to grasp and therefore from Pune came to us "Sri Anandagiri Teeka", — notes from Anandgiri. With the help of all these literature we strive to study Mandukya to comprehend vaguely the direction in which one must hold ones attention to gain successful poise in ones contemplation upon the Self.

प्रणवेनाभिधेयं यत् प्रणवैककलेवरम् ।
प्रणवेनोपलक्ष्यञ्च तं वन्दे काशिकापतिम् ॥ १ ॥

> That Self, which is indicated by the name Om, symbolising the very nature of self, and which is realised through *'Om Upasana'*, that Self, is Lord of Utter Kasi, Sri Viswanath. I bow down to him. . . . 1

Name of an object is that sound symbol by hearing which the object comes to our mind. 'Om' is the sound that should bring to our mind, concepts of the Reality behind the apparent play of the finite, the ever-changing many.*

Again as the devoted heart conceives Vishnu in *Saligrama*, Jesus the Christ in the *Cross*, Shiva in *Siva linga*. Similarly 'Om' is the symbol upon which the Supreme Reality, the ultimate truth is perceived by a Student of Vedanta.

If we say 'Om' is the name and by it is indicated the Self, then as in all names, the thing indicated and its name are two different factors; but here 'Om' sound, that the self indicates, are not different. Hence Sri Gurudev uses the special phrase, "*He whose body itself is Om*" (प्रणवैव कलेबरं). Oceanic water itself is all the waves — Om is both the name (वाचकं) and also the self indicated by Om (वाच्यं). Since thus Om is the one self, all other names and forms — play that we perceive — are mis-apprehensions created by the non-apprehension of the Om-Self.

अयमात्मा परं ब्रह्म ब्रह्म चैतच्चराचरंम् ।
चतुश्चरणसंयुक्तं तं वन्दे काशिकापतिम् ॥ २ ॥

---

* (1) ॐ इत्येतत् (2) ॐ आलबतं श्रेष्टं (3) एतत् आलंबनं परं (4) ॐ is वाचकं – Kathopanishad

> That Brahman which was earlier indicated as this entire world of beings (Chara) and things (A-chara), this seat of consciousness in you the Atman, is that Brahman, which is being described as having four quarters. That Atman-Brahma-Self is Lord of Uttara Kasi, Sri Viswanath. I adore Him! ... 2

The pure consciousness, One without a second, named as Om, which was expressed in the previous verse, is Brahman and all beings and things constituting this Universe is but an expression of this Brahman. The very substratum for the play of plurality, the sole Reality in this endless flux experienced is Brahman, just as the Ocean is the substratum for all the waves that ever rise dance and die away.

The spark of life in each of us, the light of consciousness in our bossom, the Atman, the self, is in essence nothing other than the Supreme Brahman. This Brahman is explained as having 4 parts. This idea of 4 quarters is not like four legs of a cattle. But 4 quarters in a coin. The Rupee (Dollar) is broken up when I, in exchance, acquire 4 quarters rupee (of 25 cents coins).

The Rishis explained the Truth in this way only to help the seekers to realise the One self, which has no parts. The Upanishads has often indicated the Self as partless — without parts — divisions. (निष्कलं) a, homogenous mass of all pervading consciousness, ever dirtless (अमलं) (anything other than itself is dirt). Yet we have in Mandokya Upanishad, as though a departure — when Rishi describes the self as having 4 quarters.

Just as the equipments of experiences and the fields of experiences are superimposed upon the 'Om Self', due to our non-apprehension, the teacher superimposes upon Om Self the three states of Experiences — 'A' syllable representing the waker I (Viswa), 'U' — syllable represents the dreamer — I (Taijasa) and 'M' — syllable represents the deep-sleeper — I (pragya). Having thus superimposed the three states upon the 3 matras, in which I gather all my experiences, the teacher points out to the "silence between 2 successive Oms", the A-mantra-Om as the self. It is this pure consciousness, the Self, that expressing through the gross body, experiences the gross world in waking, expressing through the subtle — body, becomes the dreamer, and through the casual body, experiences the peace and joy of sleep.

Transcending all the three bodies, when you are not experiencing as a waker, dreamer, a deep sleeper, You are in the State of pure self. This self in you is the Brahman, the substratum for the entire Universe of plurality.

This Atma-Brahman is the Essence of Swamy Kasi, Lord Viswanath. I adore Him. (Mandokya-2).

जाग्रत्स्थानो बहिःप्रज्ञः स्थूलान् भुङ्क्तेहि योऽङ्वान् ।
विश्वात्मना विश्वमूर्त्तिस्तं वन्दे काशिकापतिम् ॥ ३ ॥

> "Expressing in the waking state, with its consciousness turned outwards upon the world, experiencing the gross sense objects, the waker-self has 7 limbs, called Viswa (waker), who is of the macrocosmic form of the whole world of gross objects and beings — this Viswa-atma is Kasi Viswanath, I adore Him in deep devotion". . . . 3

The consciousness functioning through my gross body becomes the microcosmic me, the conscious perceiver, perceiving all my gross world in my wakeing state (Viswa). The self is one in all gross forms and so, as the Macrocosmic waker he; is the whole universe.

Thus the macrocosmic Viswa is the Virat-purusha and he is described as having 7 limbs : (1) His Head is lost in outer space, (2) Sun His eyes, (3) The entire atmospheric air is His breath; (4) Space is His Chest, (5) Water is His bladder, (6) Earth is His feet and Avahaneeya — fire is His mouth. In Chandokya Upanishad we find this descrpiton of His 7 limbs. (Mandokya-3).

स्वप्नस्थानोऽबहिःप्रज्ञः सूक्ष्मान् भुङ्क्तेऽथ योऽङ्गवान् ।
तैजसीभूय विश्वेशं तं वन्दे काशिकापतिम् ॥ ४ ॥

"Expressing in the Dream State, with its consciousness Not turned outward, experiencing subtle sense objects, the dreamer-Self, who sports as 'Taijasa' (Dreamer-am-I) is Lord of the Universe, Kasi Viswanath! I adore Him". . . . 4

Now Sri Gurudev is handling the second quarter which U Matra of Om represents the Dreamer Self. When an individual has withdrawn his body — awareness, the gross-world of objects are no more available for his experience. Functioning through the subtle-body, the Dreamer-I, thus creates and experiences a subtle world, personally projected by my own Vasanas, and at this time Atman sports as Dreamer Self (Taijasa). As earlier in Viswa (waker self) the macrocosmic form is Virat, in Taijasa the Total is called 'Hiranyagarbha'. The Self who is playing this as a dreamer, is none other than the Lord of the World of Viswanath, the ruler of Uttar Kasi. Him I adore.

सुप्तिस्थानो घनप्रज्ञः सुखं भुङ्क्ते च यः स्वयम् ।
प्राज्ञनाम्ना प्रबोधात्मा तं वन्दे काशिकापतिम् ॥ ५ ॥

> "The Supreme consciousness in the state of Deep Sleep, is a mass of consciousness (with no objects), enjoying Ananda (Bliss) by Himself, called at that time in that state as Pragya, that very same self is the Lord of Uttar Kasi, whom I adore with devotion." ... 5

After having explained the two State of consciousness in which man harvests his experiences, the waking and the dream, which are represented in the first two matras of Om (A & U), here Sri Gurudev is explaining the void state of Deep Sleep wherein the Self play as Pragya. At this time since it had no gross or subtle bodies to express through, there are no gross or subtle worlds of objects. It is "objectlessness" — the consciousness is not scattered among objects as in its Viswa and Taijasa states. Hence it is one consciousness illumining only the State of non-apprehension (Avidya).

This Self which sports thus as Viswa-Taijasa-Pragya is the Lord of Kasi, Sri Viswanath, Him I adore.

अदृश्योऽव्यवहार्यो यः शिवः शांतश्च निर्द्वयः ।
अप्रज्ञश्शुद्धतुर्यात्मा तं वन्दे काशिकापतिम् ॥ ६ ॥

> "The Pure Self, the fourth state (Thureeya) is beyond the perceptions of the sense organs, nor can the organs — of action handle It. So it is ever auspicious, Peaceful, One-without-a-second, not-even-is-it-consciousness, is the pure Fourth-State, the Self-I bow down to him who is the Lord of Uttera Kasi". ... 6

The Three States of consciousness which all people live through during their waking Dream and Deep-Sleep-States, are all the sport of the one consciousness which is the Fourth-State.

This pure consciousness is the final subject, and in it there are no objects and there, sense organ of perception cannot play in it, (अदृश्यं) * nor can the organs of action handle it, (अव्यवहार्यं) ** Therefore It is clean and auspicious, ever-peaceful, and non-dual.

It is not even consciousness (अप्राज्ञं) *** We experience consciousness only with reference to objects — as conscious of. Where there are no objects, in the one, It is not even consciousness. It is THAT which play as consciousness among objects you perceive.

This is the Self, the Fourth State (तुर्यात्मा) + named as Fourth State, the Self. This State is my Lord of Utter Kasi, Sri Viswanath. Him I adore (Manodkya-7).

अकारेण तथोकारमकाराभ्याञ्च संस्थितः ।
ओंकारात्मा यस्तुरीयस्तं वन्दे काशिकापतिम् ॥ ७ ॥

"The Self with, four-quarters, is in Om, consisting of syllables A-U-M and in the silence between Oms — the A-mantra. Om — stands for the Fourth, the Tureeya State. This Supreme fourth state is the Lord of Utter Kasi, beloved Viswanath — Him I adore". ... 7

The sound Om consists of three syllables A-U-M and they represent the waker — dreamer and deep sleeper. Other than these three and their vivid experiences × is the pure State of Knowledge the Self, the Fourth State. This state is represented in the A-mantra-Om, the soundless silence between two successive Oms. (Mandokya 8-12).

---

* अदृश्यं = not perceivable with Sense-organs.

** अव्यवहार्यं = can not meddle with organs of action.

*** अप्राज्ञं = not even Consciousness.

+ तुर्यात्मा = names Fourth-State, the Self.

× In waking and dream, we experience Mis-apprehension (अन्य थाग्रहण) due to the Non-apprehension (अज्ञान) in sleep. The non-apprehension of the rope gives rise to the mis-apprehension of the Snake.

From verse 8 onwards Sri Guru Maharaj is summarising Taittareeya Upanishad, which is found in the Krishna Yajurveda. In Siksha valli, the fourth section (Annuvaka) we have suggestions that Omkar can fulfil the seekers honest noble desires.

ओंकारात्मा महानिन्द्रः प्रज्ञां प्रज्ञानमेव च ।
यो ददाति तदर्थिभ्यस्तं वन्दे काशिकापतिम् ॥ ८ ॥

> The Great Lord of Omkar-form, who when invoked through Japa and worship, will provide intelligence and through it the ultimate state of Pure Consciousness, according to the worshipper's inner demand, that Lord of Sowmya-kasi, I prostrate. ... 8

Taittareya Upanishad, ideas are employed from this verse onwards by Sri Gurudev. Taittareya appears in the *Krishna Yajurveda,* and its ideas are arranged in 3 sections (creepers) "Vallies" : Siksha Vally, Brahmananda Vally and Brigu Vally.

In verses 8 and 9 Swamiji is faithfully following the ideas in the fourth Anuvaka (section) in the opening Vally of the Upanishad. The *upasana* of Om by which they can gain fulfilment, who desire sharp and bright intelligence and who crave for the inner wealth, by which the seeker can reach the highest in spiritual life.

Here the Rishi, in this verse now under study, asserts that when Om is invoked through japa, homa, worship, etc. the worshipper can gain his desire for intelligence *(Pragya)* and moral virtues, which are necessary to enter into a successful life of contemplation to awake into the state of Pure Consciousness *(Pragyanam)*.

That Om-essence is Lord of Sowmya Kasi, whom I adore and prostrate.

Mantras like "Sameindro Medhaya Sprunothu"*, "Amritasya Devadharano Bhooyasaṃ"** are recommended by the Upanishad for Japa by those who desire more brilliant intelligence. This is necessary for deep study of the subtle ideas of the Upanishad. (Siksha Vally — Anuvaka 4 — Mantra 1).

A mere intellectual appreciation alone is not sufficient. We need the right values and this inner wealth of moral and ethical principles, called Lakshmi-sampathy, and this also we can gain through Om-worship.

अन्नपाने श्रियं गाश्व छात्रान् कीर्तिञ्च कीर्तितः ।
यो ददाति तदर्थिभ्यस्तं वन्दे काशिकापतिम् ॥ ९ ॥

The Lord Paramatma, Omkar, when invoked with worship can fulfill the demands of devotees who desire for food and water, wealth and cattle, many disciples and great fame, to that Lord of Kasi, I prostrate. . . . 9

In this fourth Anuvaka of Taittareya Upanishad many *mantras**** are prescribed for Homa (fire-ritual) in order to fulfil the desires for wealth, possessions, plenty to eat and drink, for many disciples of nobility in both thought and action, great fame, etc. Please note these are for the university (Gurukula) and not for personal aggrandisement. (Tai.-Anu.-4, Mantra 2).

---

* समेन्द्रो मेधय सृणोतु

** अमृतस्य देवधारणो भूयासं

***."अन्नपाने च सर्वदा" – "ततो मे श्रियमावह" – "लोमशां पशुभिःसह स्वाहा" – आमायन्तु ब्रह्मचारिणः स्वाहा" etc., are the mantras prescribed.

Now the upasana on Om, both as Vyahridi and in its pentamerous-form (Panktam) is described :

> यद् व्याहृत्यात्मना पाङ्क्तस्वरूपेण च चिन्त्यते ।
> चिन्तकैर्ब्रह्म निश्चिन्तैस्तं वन्दे काशिकापतिम् ॥ १० ॥

> That Brahman, which is invoked by people, who have no dissimilar thoughts reaching to disturb their single-pointed contemplation* through worship of Om, both in its Vyahriti-forms** and in its Pankta-forms,*** that Brahman, Lord of Kasi, I adore and prostrate. . . . 10

In the fifth and sixth Anuvaka in Siksha-Vally we meet with the process of worshipping Om through its Vyahriti-forms. In the seventh Anuvaka the invocation of Om through its Pankta-forms (five-five-forms) is described. These pentamerous groups, called Pankta-forms, are (1) Loka-five,

---

* निश्चिन्तै चिन्तकैः By men of purified mind and intellect.

** भू, भुव, स्वः महः = These are the Vyahrities.

* अधिलोक – लोक पाङ्क्त are पृथिवी, अन्तरिक्ष, स्वर्ग, दिशा and अवान्तर दिशा।

* अधिदैव – देव पाङ्क्त are अग्नि, वायु, आदित्य, चन्द्रमा and all नक्षत्र।

* अधिभूत – भूत पाङ्क्त are जल, औषधी:, वनस्पति, आकाश and विराट्।

अध्यात्म पाङ्क्ता are प्राण, अपान, समान, ध्यान are उदान becomes Vayu-Pankta; चक्षु, श्रोत्र etc. the five sense-organs become the *Indriya Pankta;* and चर्मादि *Dhatu-Pankta*. These 3 sets of five-factors together becomes the subjective अध्यात्म पङ्क्त.

(2) Devata-five, (3) Bhootha-five, (these three constitute Adhi-Daivik and Adhi-Bhoothic) and (a) Prana, etc., (b) the Vayu-five, (c) eyes, etc., the Indriya-five, and (d) the material Dhatu-five (constitute the Adhyatmic). The Vyahriti-forms constitute the Total — the Macrocosm — and the Pankta-forms represent the individual — the Microcosm. They both are expressions of the Supreme Brahman, the Om-essence, and this total expression is called Prajapathi, the Creator. Those who thus invokes Om as Prajapathi comes to experience that total-glory of the Lord of the Universe.

The essential qualities of heart and beauties of physical behaviour unavoidable for a true worshipper of Om, are hinted in the Upanishad. Sri Gurudev holds them up here, so that the seekers will not overlook these principles and come to suffer on the sacred path divine.

सत्योक्त्या धर्मचारेण स्वाध्यायाध्ययनेन च ।
यद्ब्रह्म सेव्यते सद्भिस्तं वन्दे काशिकापतिम् ॥ ११ ॥

Through practice of truthfulness in speech, self control of the sense-excitements, moderate honest living, and daily study of the scriptures, noble seekers invoke the grace of Brahman. That Brahman is the Lord of Kasi, to whom I prostrate. . . 11

When these duties of spiritual life* are performed without any selfish desire, they purify the mind-intellect-equipment of the seeker. A pure mind becomes quiet, alert and vigilant — such a mind has the required steadiness for contemplation. The seeker easily, comfortably, without any obstacles enroute, glides into the Supreme state of Pure Consciousness — Brahman. That Brahman is the Lord of Utterkasi. I prostrate to Him.

---

* In Taitareya Upanishad in its शिक्षावल्लि we have the insistent advise for स्वाध्याय (in Anuvaka 10) and many such helpful duties are enumerated (both in Anuvaka 9 and 11).

(1), (2), (3) — These three sets are called: अधिलोक, अधिदैव and अधिभूत
(a), (b), (c) & (d) — These four sets constitute the अध्यात्म.

दानाग्निहोत्रमिज्या च श्रौतस्यैतद्धि लक्षणम् ।
स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥
सत्यं ज्ञानमनन्तं यद् ब्रह्म बुद्ध्वा विपश्चितः ।
भुञ्जते सकलान् भोगान् तं वन्दे काशिकापतिम् ॥ १ २ ॥

Having realised Brahman — whose nature is never ever contradicted in the three periods of time, (Satyam), Pure Consciousness (Gyanam) and infinite (Anatham) — the wise enjoy all the pleasures of the world; to that Brahman, the Lord of Kasi. I prostrate. . . . 12

The most eloquent "indicative-definition" of the Supreme Reality, Brahman, is found in this second chapter of Taittareya — the Brahmananda Vally. It is not a definition as Brahman cannot be defined in words. But it is indicative, three-pointers, pointing to the Supreme Consciousness in each one's heart, serving continuously as a mere Witness, illumining every experience in everyone of us.

It expresses as the very awareness in us, which is the same in all the three periods of time *(Satyam),* the same in illumining our experience in childhood, youth, middle-age and old-age. The Consciousness never changed although all our physical, mental and intellectual experiences changed, the circumstances around us in the world outside changed, the world of happenings changed, but the same one Consciousness illumined them all into our direct awareness.

It is Consciousness, in whose light all our experiences come and shine out as our personal direct knowledge (Gyanam). And it is infinite, the same ever unconditioned by anything.*

This substratum for the entire universe, Brahman, is the Witnessing-Consciousness** in all hearts, the Atman, in man. On realising this Self (Atman) we at once realise the Brahman. By touching and experiencing electricity behind a single bed-room-bulb, we at once come to know the Universal energy, electricity everywhere!!

This Brahman is the Lord of Utterkasi, and to Him, beloved Sowmya-kasi-nath, I prostrate.

When the Upanishad declares "Tasmath Va Ethasya-Atmanah"[1] — "from this Atman indeed; which is none other than the earlier described Brahman — the Rishi clearly indicates that the Atman is Brahman. In the very core of our intellect is the spring of Consciousness, the Atman, and to realise It is to realise the very Essence behind the world of plurality, the Brahman[2]. In the heart of every wave is the ocean! To taste a bit of the wave is to taste the entire ocean!! (Taittareya — Brahmananda Vally 1-2).

व्योमवातादिकं सर्वं संभूतं भूतभौतिकम् ।
प्रत्यगात्मात्मनो यस्मात्तं वन्दे काशिकापतिम् ॥ १ ३ ॥

From Brahman, the inner Self in all, the five Great Elements like space, air, etc., are born, and in their various combinations all names and forms come to manifest. That Brahman is the Lord of Sowmya-Kasi; I prostrate to Him. ... 13

---

* परिछेदरहित — Homogeneous.

** साक्षि चैतन्य

The Brahman, expressing in a given living entity is the Atman, the Self, of that being. From Him emerged the five great elements — space, air, fire, water and earth. In their various combinations, from earth, came the vegetable kingdom, these vegetables became food, from food, was formed the virile seeds, from the seeds of the parents, human beings. This is one of the many theories of Creation.

Thus from Brahman came not only the five great elements *(Bhoota)*, the raw-material used in forming the Universe, but also from them was structured the entire world of names and forms *(Bhowthikam)*. (Tai.-Brahmanda-(i)-1).

अन्नादिपञ्चकोशेभ्यो योऽन्य आनन्द आन्तरः ।
ब्रह्मपुच्छं प्रतिष्ठा च तं वन्दे काशिकापतिम् ॥ १४ ॥

> That Brahman which is something other than the five-kosas, of pure Bliss-nature, ever dwelling interior to all the sheaths, who is the very support of the very Bliss-sheath, that Brahman is Lord of Kasi and I prostrate to Him. . . . 14

The matter envelopment around the spark of Life in a living man are classified under five concentric circles of matter of varying grossness.

The grossest and the outer-most sheath, made up of food digested and assimilated is called Food-sheath, the gross body, in which we function during our waking-state of Consciousness.

The five Pranas, mind and intellect together constitute the Subtle-body in which we function in our dream-state of Consciousness.

The pure state of "Non-apprehension" (Avidya) which is the Bliss Sheath*, in which we express in our deep-sleep-state of Consciousness.

These are called Koshas, Sheaths, in the sense, they "cover" the Supreme within, the Self. Just as the silk-worm creates the silk thread out of itself, and weaving it around itself, in the end gets itself imprisoned within, and comes to suffer, so too the Self gets imprisoned with its own thought projections.

The Koshas from Food-sheath to Bliss-sheath are considered one within the other. The subtler is described in the philosophic diction of Vedanta as "inner". The Koshas thus arranged becomes "the Cave" and in this cave is the Self to be discovered.

Each of these Koshas have been described in the Upanishads as a "Bird" to serve as an exercise in contemplation for the students in their early state. The Food-sheath is symbolised as : this head is its bead; this right hand is its right wing, your left hand is its left wing, this middle body is its Atma, this portion upon which you stand — from the hip down to your feet — is like the tail of the bird, that upon which we walk and determine our direction of movement".**

---

* Bliss-sheath consists of all joys in life (a) प्रिय = Joy in thinking of a pleasurable object; (b) मोद = Joy arising out of one's nearness to the loving object, and (c) प्रमोद = Joy in the very enjoyment of the object of ones love and attraction.

** तस्य इदमेव शिरः। अयं दक्षिण पक्षः। अयमुत्तरः पक्षः। अयमात्मा। इदं पुच्छं प्रतिष्टा (ब्र-अन-1)।

Other than these five Koshas, deep within ourselves is this Self, which is the Substratum (Puchcham) for the Anandamaya Kosha (Bliss-sheath). Now this is for practicing contemplation. Brahman, the Self, is not the tail-end of Bliss-sheath. Brahman is independent of all Koshas. These descriptions as sheaths are all only to show stage by stage, the Supreme Presence of the pure-Consciousness, the Self. (Brah. Aud. 1-5).

Who recognises this Brahman as non-existent, he himself becomes a lie!!

यद्ब्रह्म सद्घनं मूढो वेद योऽसच्छरीरकम् ।
असन्नेव भवत्येष तं वन्दे काशिकापतिम् ॥ १५ ॥

Whoever recognises not this Self, this Existent (Sat-roopa) Consciousness, he himself becomes a non-existent entity that Brahman is the Lord of Kasi. I prostrate to Him. . . . 15

In short nobody can deny Him, the Self. For to deny Him is to deny oneself. It is He who gives you your valid existence. Who can claim that "I have no father" without denying his own existence? (Brah. And. 6).

जगत् सृष्टा तदेवानुप्राविशज्जीवभावभृत् ।
कमिता च तपस्वी यस्तं वन्दे काशिकापतिम् ॥ १६ ॥

The one who having created the changing world of things and beings, thereafter, as an individualised ego, entered it. He who desired* to become many and thought deeply (Tapas) upon the design of the world to be created, that Brahman is Lord Viswaswara of Kasi. To Him my devoted prostrations. . . . 16

---

* कामित = Desired to become many.

The Supreme after creating the world, "entered" it in His identification with the created, and became a limited creature, conscious and dynamic — you and I. Thus when the Supreme Brahman, identified with Its own glory, when Brahman became self-conscious, It became God, the Omnipotent and the Omniscient. When God becomes conscious of His own powers* He cannot but "desire" to create. He become the Creator. Having created, He fell in love with the created, identified with the created (B.M.I.) and became the limited creature, ego (P.F.T.). All these happened in a chain of thought-processes. Thought-flow is the mind-intellect equipment with its fundamental concepts of Time & Space.

We are now in this situation, experiencing a finite world of plurality, wherein every individual (PFT) is trying to regain and experience Happiness, but can run after only the world of objects (OET) with ones own equipments (BMI). Since all these function in Time, all are finite, impermanent, evanescent experiences, the dissatisfied entity still struggles hoping to improve his situation by acquiring, possessing, embracing, indulging more and more. Every experience is poisoned by time — and so change.

Thus ultimate reality is Brahman — and in the final analysis this ego (Jiva) is that pure Brahman alone.**

Also :

---

* ज्ञानशक्ति, इच्छाशक्ति and क्रियाशक्ति।

** जीवो ब्रह्मैव नाऽपरः ॥

सच्च त्यच्चाभवद्ब्रह्म मूर्तामूर्तात्मकं जगत् ।
जडाजडविभिन्नं यत्तं वन्दे काशिकापतिम् ॥ १७ ॥

The same Brahman, the One, thus became the form-full and the formless, the inert things and the dynamic beings, constituting this entire ever-changing world of flux. That Brahman is my Lord of Kasi; I prostrate to Him. ... 17

Just as the same ocean is all the waves, big or small, the same gold is all the ornaments, the One Brahman becomes the world of inert things and the sentient beings. Earth, water, fire, are with form*, and air and space are formless.** These five elements in their combination become all gross and subtle bodies, the individual organism and its environment for it to play and gather its experiences.

Brahman knows no change : All changes in the world of plurality are superimposed upon the ever peaceful, One Essence, the Self. That Self is Viswanath of Sowmya Kasi — I, in devotion, prostrate to Him.

रसवद्ब्रह्म यल्लब्ध्वा बुधः पिबति यद्रसम् ।
रसं बाह्यं बहिष्कृत्य तं वन्दे काशिकापतिम् ॥ १८ ॥

Knowing in a direct subjective experience, the Essence of Bliss, the Brahman, the realised Saint drinks (enjoys) that inner Spiritual Bliss, discarding the worldly joys of outer objects ..... that Brahman is Kasi Viswanath, and I prostrate to Him. ... 18

---

* मूर्त – सत्
** अमूर्त – त्यत्

The worldly joys rise only when we contact the things and beings around us through the medium of our sense-organs, mind and intellect. They are all 'mediate' experiences. Discarding all engagements of our attention squandering blindly in the finite world outside (OET), when we turn our quiet, alert, vigilant mind's total attention to the Self, the spring of Consciousness in us, there happens an 'immediate' experience of this inexplicable Bliss, the pure state of Consciousness. Call it God or Reality or Truth. This State of Pure Consciousness, One without a second, which revels in all forms and beings, is Brahman : My beloved Kasi Viswanath of Sowmya-Kasi. I prostrate to Him in devotion. (Thai.-Brah.-7).

अदृश्येऽनाश्रयेऽनात्म्ये यस्मिन्ब्रह्मणि निष्ठया ।
अभयं विन्दते विद्वान् तं वन्दे काशिकापतिम् ॥ १९ ॥

> Brahman which is not an object and so cannot be perceived.* Brahman which has no other support other than itself.** Brahman with no body,+ by meditating upon this Brahman when the wise awakes to Its Bliss, he liberates himself from all anxieties and fears× that Brahman is Lord of Sowmya Kasi — I bow down to Him in love and devotion. ... 19

The Supreme does not belong to the category of objects (OET) and so cannot be perceived by the sense-organs or comprehended by the mind-intellect. Hence it is "not perceived". अदृश्यं

---

* अदृश्य
** अनाश्रय – स्व महिम्नी प्रतिष्टित
+ अनात्म्य
× अभय – LIBERATES HIMSELF from all fears.

Again He is the support, Substratum, for all, the entire Universe. Himself being all-pervading, needs no other support. The Upanishad screams : "He is established in His own glory".

By getting established in this State of Supreme Reality, Brahman, the wise contemplative seeker gains his liberation* from the usual tyranny of the equipments of experiences (BMI) and the enchantments of the fields of experiences (OET). (Taitt.-Brah.-7).

योऽद्वयैकरसे यस्मिन्नुदरं कुरुतेऽन्तरम् ।
सभयं विन्दते बालस्तं वन्दे काशिकापतिम् ॥ २० ॥

Whoever sees differences in the Non-dual Pure Brahman, even a little bit** that childish ignorant man+ lives in "fear" of a painful life in birth-death state of change. ... 20

The final destination of the spiritual seeker is the State of Pure Awareness, which is unconditioned, one without a second, changeless and is an ever-perfect State of Bliss. When, instead of identifying with this State, if the seeker holds on to even a bit of the dualistic attitude, he can come to get exiled himself from the Bliss Experience.

भिया यस्माद्वाति वायुस्सूर्याग्नी तपतोऽनिशम् ।
धावतो मृत्युरिन्द्रश्च तं वन्दे काशिकापतिम् ॥ २१ ॥

---

* अभय – Liberates himself from all fears.

** उद् –EVEN अरम् – A BIT

+ बाल – अज्ञानि – Childish ignornat man.

> Because of their fear of Brahman, air keeps on moving, sun and fire glows in their heat, Death and Indra do their jobs strictly and diligently ..... that Brahman is the Lord of Kasi — I prostrate to Him. ... 21

Here fear is not "fear of punishment", but fear that rises in our bossom out of love and respect. Thus, the Universe where we live in, is a Cosmos and not a chaos. There is a Law Giver, and He is also a very strict Law Administrator. Nothing in Nature ever disobeys His Laws ..... as though He is behind them all with whip in hand — everyone implicitly obeys the laws of nature.

Man alone has been given the "freedom" to disobey and whenever we disobey we create problems and sorrows for ourselves. If we impartially look around, we shall realise that the restlessness, tensions, sorrows that are with us are all man-made — never by nature (God). (Taitt. Brah. Avd. 8).

यदानन्दमहांभोथेर्विप्रुषो हि वपुष्मताम् ।
ब्रह्मादीनां य आनन्दास्तं वन्दे काशिकापतिम् ॥ २२ ॥

> Compared with the infinite Ocean of Bliss, the nature of Brahman, all other mediate-joys of all living beings up to and including the happiness of the very Creator, added up can become but a drop in that ocean ..... to that Blissful Lord of Kasi, I bow down in devotion. ... 22

As the statisticians do play with figures, to make a common man appreciate the situation, so too the Upanishad Rishi, to provide a vague quantitative idea of the Infinite Bliss, uses a very effective process of intelligent data-analysis in Taittareya Upanishad. Adding up all the joys of all beings in the world and heavens, upto and including the joys of the

Creator, the total joy experienced in the world of plurality, is declared as but a drop in the Ocean of Bliss, which is Brahman.

Every living being experiences joy when for a moment his mind becomes totally calm. A mind agitated with its desires, becomes peaceful when its immediate desire is fulfilled. Then there is a screaming flash of joy. The common man misunderstands that the object-of-desire gave him the joy.

If the object contains joy, everyone should feel the same joy in getting the same object. It is not so. The intensity of joy is directly proportional to the intensity of one's desire for it.

When mind quietens, joy which is the nature of the Self, flashes out and it is the very essence of the Supreme. (Taitt. Brah. Ana. 2.3.4.5.).

संप्राप्य यद्ब्रह्मवचो विदूर-
मानन्दभाजोऽतितरन्ति भीतिम् ।
श्रेयोंऽहसी निर्दहतश्च नैतान्
सोदेतु चित्ते मम शंभुमूर्त्तिः ॥ २३ ॥

Beyond our expressions, the Brahmic State of Consciousness, having realised through the proper disciplined contemplation, reveling in that State of Bliss, which is one's own Self, untouched by the fears, pangs and regrets of the worldly-life, that "fearless" person, untouched by the disturbances of good (Punnya) and bad (Papa), realises the Supreme. That very Brahmic-State is Viswanath of Kasi; may that Sadashiva-form ever rise clearly in my heart. . . . 23

The Self is the Consciousness that enlivens all instruments of speech and, therefore, speech cannot illumine it. A running car cannot runover the driver of the same car!!

Having come to awake into this State of Self, through the prescribed processes of contemplation,* the saint experiences and revels in the Supreme Bliss which is the very nature of the Self.

In this state he is no more a limited ego (PFT) tossed by the whims of equipments (BMI) and the falacies of the objects of experiences (OET) : thus, untouched by the ordinary sorrows of the ego-centred people, he lives in Bliss.

As he had already burnt up all his vasanas, the effects of the past actions of commissions and omissions cannot affect him in his present State of Consciousness. The sins and merits of the dreamer cannot pursue him when once he awakes.

May that Bliss-State, as my Viswanath-form ever rise in my heart. (Thaitt. Brah. Avd. 9).

Here below in two verses, Sri Gurudev disposes off the main ideas of the entire Bhrigu-Vally in Thaittareya Upanishad.

शाखानिशाथीशवदन्तरात्मा
योऽन्नादिकोशैरुपलक्ष्यतेऽद्धा ।
समाधिनोद्यत्तपसेन्द्रियाणां
सोदेतु चित्ते मम शंभुमूर्त्तिः ॥ २४ ॥

---

* संप्राप्य = Having fully reached and got established in that State of Consciousness.

> As the distant star or moon (2nd day crescent) is pointed out successfully with the help of a branch of a tree, so too, one who has quietened his sense-organs and mind is shown the Self in and through the close study of the five-Koshas. That Self Supreme, in the form of my beloved Lord of Sowmya-Kasi, dawn clearly in my heart. . . . 24

This is called moon-branch-method.* The thin crescent of the 2nd day moon seen in pointed out to another with the help of a particular branch, its tip, and then the moon is indicated. Similarly, to the purified heart of a serious seeker and regular contemplator, the teachers show the five-sheaths and through them guide the attention of the student to that which enlivens them all, the Self.

The final goal of all meditations, the Blissful Self, is Kasi Viswanath. May His auspicious form ever rise in my heart.

यद्ब्रह्मतामेत्य बुधोऽभिगाय-
त्यन्नं तथात्ताहमहो विचित्रम् ।
तयोश्चकर्त्ताप्यहमेव सर्वं
सोदेतु चित्ते मम शंभुमूर्त्तिः ॥ २५ ॥

> Having realised the Brahmic State of Pure Consciousness, the saint crys out in his Sama-Veda-song, "Oh! Wonder! Even while living the experience that I am the Pure All Pervading Self, one without a second, I am at once matter (Annam), and also the enjoyer (eater).** Not only that in the subject enjoying the object, I am the very doer, the enlivener!! That Brahmic State, as beloved Lord of Kasi, Sambhoo, may ever rise in my heart. . . . 25

---

* चन्द्रशाखा न्याय

** अहमन्नं अहमन्नं अहअन्नादो। अहं अन्नादः

The One Self itself becomes apparently the experience-I and the experienced world of objects — just as your waking mind alone plays as you the dreamer and becomes your dream-world. In this subject-object encounter the enlivener is also Me, the Self. This is as mysterious as my daily dreams.

In short, in that State, I realise that I alone am this entire dynamic world of things and beings and their mutual interactions and all their finite experiences. May that Brahman, the Lord of Kasi, the Auspicious Samboo, ever rise in all splendour in my heart.

SECTION VIII

In this section Sri Gurudev employs all the main significant ideas in the Aithareya Upanishad which belongs to the Rig Veda.

यः परात्मैक एवासीदग्रे किञ्चन नाभवत् ।
अन्यद्वस्तु सदाखण्डं काशीशं तमुपास्महे ॥ १ ॥

In the beginning, before creation, the Supreme Brahman alone was, nothing else had come into being. This Brahman who remained ever unconditioned, one without a second, is Lord of Kasi, and I adore and worship Him. . . . 1

Before creation whether the world remained in an Unmanifest, potential form (Avyakrita) or when the world had grossified into this present state of perceivable manifest form (Vyakrita), in both conditions they were but the one Self only. Waves are nothing but ocean in motion. The Supreme Consciousness is the One Sole Substratum; all the plurality in the finite world are all superimpositions upon Him. This world is yet another manifested form of Brahman, recognised by the distorting equipments of sense-organs, mind and intellect.

That Pure Consciousness, whose play is this apparently dynamic world of plurality is dear Lord of Sowmya-Kasi — I adore and worship Him.

That Self, expressing through the Total-Vasanas, becomes God, and He desires to create the world of plurality. (Ai. — 1-1).

य ऐक्षत सृजे लोकानिति लोकान् ससर्ज च ।
अंभोमुखान् लोकपांश्च काशीशं तमुपास्महे ॥ २ ॥

The Supreme desired to create the world of plurality and protectors of the world, and created them all, that Supreme Brahman, is the beloved Lord of Kasi; I adore and worship Him. . . . 2

The Supreme Self, One without a second, when gets Self-Conscious becomes God, the Omnipotent, Omniscient, the Lord of the world of things and beings. As Eswara (Lord), He, prompted by the Total Vasanas, plans to create a world in which all the existing Vasanas can come to play out fully. Thus He creates (Brahmaji) sustains (Vishnu) and destroys (Shiva).

Water (Ambha) is the essence in all "forms". It is the water-of-crystalization that maintains forms : heat can remove the water-contents, the solid becomes a formless powder.

Or there can be yet another suggestion here. The worlds beyond and above the Heaven (Swarga) are together called Ambha (water) in our ancient literature. So to maintain all worlds below Heaven (Ambho-Mukhaan).* He created Agni etc., as Protectors (Loka-palakas). He thus created the Total Gross-world (Virat-purusha) and, through His knowledge — thinking,** He conceived all the limbs necessary to each being. This is the summary of the Section One of the Aittareya Upanishad. (Ait. i — 2.3).

---

* अभोमुखान् लोकपालान् च।

** ज्ञानमय तपद्वारा

Now Sri Gurudev starts employing the main ideas of Section II of Aitareya Upanishad in invoking the Lord of his heart Sri Kasinath.

अग्न्यादिलोकपालानां स्थानानि च पितामहः ।
पुरुषे निरणैषीद्यः काशीशं तमुपास्महे ॥ ३ ॥

That ancient forefather of all, Sri Paramatman, who determined the exact domain where the Lokapalas like Fire etc., will each shelter and function in that Cosmic-Person, that Supreme Self is Lord of Sowmya-Kasi, I worship Him. . . . 3

The Lokapalakas, the Guardian Angels who administer the lokas — fields of experiences — are the vivid faculties in each one of us. Each faculty is limited to function in well-defined areas, so that there can never be any confusion among the administrators. Nowhere do their respective fields come to overlap. (Ait. ii — 3).

Which are these defined areas where the phenomenal powers function in us is explained in the following verse.

देहे मुखमधिष्ठानमग्नेर्वायोश्च नासिके ।
रवेश्च नेत्रे यश्चक्रे काशीशं तमुपास्महे ॥ ४ ॥

In this body, Fire functions in the mouth, Vayu in the nostriles, Sun in the two eyes. The Supreme, who thus allocated the areas of function for the Lokapalakas,* that Supreme Self is the Lord of Kasi, whom I worship in devotion. . . . 4

These elemental forces in the Virat functions in each of us as the presiding deity of our various functions.

---

* यः चक्रे

Thus Fire is the presiding Deity of the instruments of speech. Sun is the presiding Deity of the eyes, the Vayu the Deity in the nostrils, etc. They stand for the governing principle in each location : they are necessary for these functions to go on. They are the faculties of our instruments of perception and action. (Ait. ii — 4).

दिशां तु कर्णौ शुभ्रांशोर्हृदयञ्च महाप्रभुः ।
योऽथ नाभिं व्यधान् मृत्योः काशीशं तमुपास्महे ॥ ५ ॥

> The quarters (directions) were ordered to control the ears, Moon to control and govern the heart, and the Supreme placed Death at the Navel — that Supreme is Lord of Kasi, whom I worship with devotion. . . . 5

After thus creating the Cosmic Powers, and allocating to each as Controllers of the faculties in us, and prescribed for each a definite Head-Quarters to function from, it is very evident in the second section of Aithareya Upanishad that the Lord gave them hunger and thirst. Suffering from this inner impatience to satisfy themself, to satisfy their "hunger and thirst" they cried out to the Supreme Lord, "Show us places where we can peacefully sit and eat our food, objects of pleasure." They were shown cow and horse, but they were not satisfied with these equipments, and when they were shown the form of man they were satisfied, and the Deities, as earlier ordered settled themself in their allotted provinces and started expressing their faculties. Here the 2nd section of Aitareya Upanishad concludes.

Now the third section. Lord Paramatma considered — "I have made the purusha, the Loka-Palakas, distributed their work and head-quarters; I also gave them hunger and thurst.

I must now give them food for their satisfaction and nourishment; so desired the Supreme Self out of pure love.

यो लोकलोकपालेभ्यस्सृष्टान्नञ्च पृथग्विधम् ।
प्राणेनाग्राहयद्धाता काशीशं तमुपास्महे ॥ ६ ॥

> The Supreme, who created for the world and the hungry Loka-palakas varieties of "food" to be enjoyed through the mouths, with the help of the Pranavayu. He who makes the faculties to enjoy their "fields of experiences", that Supreme Self is the Lord of Kasi, whom I worship with devotion and love. . . . 6

Having created the world, the instruments of experiences, and having distributed the faculties, the Lord makes the mouth to receive the food with the help of the Prana Vayu (the ability to perceive) and thus satisfy and nourish all the governing-powers in the body-politic. That Supreme is Lord of Sowmya Kasi, whom I worship with my humble devotion.

In the Upanishad we read that the Lord desiring to create food for the Loka-palas (faculties) He created the five elements, and, by different combinations of them, we structured the entire world of forms, consisting of the movable and the immovable. Beings and things were thus made.

Seeing the Loka-palas, the Food (Anna) started running fearing that they will be consumed. The Prana Vayu, snaps them up and the world of objects (OET) are being consumed by the equipments (BMI) and the faculties of perception, feeling and thinking feel happy, satisfied and well-fed!! The Vayu-sakti functioning in the mouths is called in the Upanishads often as Anna-ayuh. (Ait. iii — 1).

मूर्द्धानं प्रविदार्यैतत् कार्यकारणसंहतिम् ।
प्रापद्यत च यः स्रष्टा काशीशं तमुपास्महे ॥ ७ ॥

The Supreme who having created, through the "meeting point" of the skull at the top of the head, "entered" the body to live and enjoy — that Brahman is my dear Lord of Kasi; Him I adore and worship. ... 7

This soft point at the top of the crown is considered the point through which the Lord entered, to preside over the body of an individual, and to enliven it with all its activities. "Entered" means identified with BMI.

This identification is an intellectual act in a colossal error of judgement. Thus, the Great Lord comes to play the part of a limited ego (PFT). That Supreme Self is the Lord of Kasi — and I worship him in love and devotion.

Since Brahman entered by this apperture, it is called as Brahma-ranthra.* (Ait. iii —12).

विदृतिर्नान्दनश्चेति गीयते वेदपारगैः ।
यत्प्रवेशसृतिर्भक्त्या काशीशं तमुपास्महे ॥ ८ ॥

This entrance gate by which the Supreme entered the body is also called as Vidhrithi** and Naanandana.*** He broke open the skull and entered. So, it is called as Vidhriti.+ This is the exit gate by which the limited ego, the confused Self (PFT) leaves the equipments and enters into the Supreme State of Pure Bliss (Ananda). So the apperture is called as Naandana.× ... 8

---

* ब्रह्मरंध्र
विदृति
नान्दन

विदृति – वितारित
नन्दनवन where Krishna sported in His childhood days.

तथा प्रविष्टो यस्साक्षाज्जीवभावेन वेश्मसु ।
त्रिषु संक्रीडते नित्यं काशीशं तमुपास्महे ॥ ९ ॥

That Pure Real Self, having "entered" this body as an individualised conscious entity, ego (Jeeva), skips among the fields of experiences of waking, dream and deep-sleep (sporting with the available joys and sorrows) — that Brahman is Lord of Kasi, whom I worship ardently. . . . 9

Self, having become the limited ego (Jeeva — PFT) through its delusory identification with the equipments (of experiences — BMI), the ego moves in the waking, dream and deep-sleep states, harvesting its experiences of joy and sorrow. He becomes the sufferer, doer, the enjoyer!! That Brahman is the Lord of Kasi. Him I worship daily in love and devotion.

जाग्रदाद्यभिमानेन संसरन् तद्गुणार्द्दितः ।
गुरूक्त्या ब्रह्म यः पश्येत् काशीशं तमुपास्महे ॥ १० ॥

In the waking, dream and deep-sleep states of Consciousness, persecuted by the pains and sorrows created by our ego-centric desire-prompted relationships,* the Supreme Brahman as an individualised ego (Jeeva) apparently suffers. Thereafter by the grace of a great teacher he regains his own nature as the Pure Self, that Paramatman, Pure Consciousness, is Lord of Sowmya-Kasi whom I adore and worship. . . . 10

By the help of a teacher alone can the Jeeva regain its own Self, on realising which all its sorrws end. The teacher advises : the student follows the line of thinking indicated by the teacher : in this process, the purified and therefore rendered quiet and alert, mind of the student discovers a steady contemplative poise and realises, awakes, into the State of Pure Consciousness. There he is no more the Jeeva : he is awakened. He is illumined. He is liberated. (Ait. iii — 13).

---

* संसरन्

Here ends discussion of the ideas of the third Khanda in the Upanishad.

गर्भबालजरत्तादिचक्रेऽस्मिन् जीवनामभृत् ।
योऽयं भ्रान्त्या बंभ्रमिति काशीशं तमुपास्महे ॥ ११ ॥

That Great Self, who creates the states of being in the womb, their childhood, and old-age state, and thereafter due to non-apprehension of the real nature, in delusion, compells to seek a fresh life in an appropriate womb — that Great Self is Lord of Kasi; Him I adore, and worship with devotion. . . . 11

Just as in our non-apprehension of our waking-state, we identify with our projected dream-world and confuse ourselves with the dream experiences, so too, our own true Self is now functioning as a limited ego, recognising a world of plurality (OET), through our own equipment (BMI). This limited ego (PFT) is even now none other than the Supreme Self! Even while you are suffering in your dream, you are but the "waker" sleeping in the security of your bed-room!!

That Supreme Self, who is now playing as a limited ego (PFT) and going through womb-life, child-life, old-age debilities, and who having died, again, seeks an appropriate womb to manifest again as a Jeeva (PFT) in a most-favourable environment to exhaust its Vasanas, that Supreme Self is Lord of Sowmya Kasi : I adore Him. (Ait. vi-1).

All these are due to the non-apprehension (Avidya) of the true nature of the Self. As a result of the spiritual progress, with a purified heart, through contemplation when the Jeeva gets liberated, when it gets the direct knowledge of the Self, when it awakes to the Supreme State of Pure Consciousness, all its wanderings cease to be painful and confusing — as when one wakes up from his dream! This is mentioned in the following verse.

अविद्याजालकं भित्वा श्येनवत् यत्प्रबोधतः ।
निर्मुक्तो निश्चरेत् कश्चित् काशीशं तमुपास्महे ॥ १ २ ॥

Just as a bird shut up in a snare tears it up and escapes itself to its natural freedom, so too he who gets awakened to that State of Pure Self, he emerges out of the prison-house of non-apprehension (Avidya) and becomes free — such pure hearted heroes are very rare.* That Pure Self is Lord of Kasi : I adore Him with all devotion. . . . 12

Due to non-apprehension (Avidya) of the State of Pure Consciousness, we entertain our world of mis-apprehensions. Enchanted by the sense objects and the little pleasures in them, we get caught up in the snare of our delusions. When one gets out of this cage of "ignorance", on gaining the direct personal immediate knowledge of the Self, the realised one, the awakened, get liberated from the cage of "ignorance" to live in freedom and joy infinite. (Ait. iv-5).

अविद्याकामकर्माणि विभिद्य विबुधाग्रणीः ।
यद्भवत्यात्मभेदे श्रीकाशीशं तमुपास्महे ॥ १ ३ ॥

Having cut assunder the "knots of the heart", the best among the men of direct knowledge** of the Self, after the death of his body,* gains total identity with the Supreme. that Self is Lord of Sawmya-Kasi, I adore Him with devotion. . . . 13

---

* कश्चित् = Some rare one.

** विबुधाग्रणीः ॥

The "knots of the heart", the shackles upon our inner personality is created by three factors, (Avidya) ignorance, non-apprehension of the true nature of the Blissful Self; (Kama) therefore desires and lusts, (Karma) which whip us to work and excert to fulfil those desires entertained.

These three are based upon the first : the non-apprehension. When that is ended in a direct apprehension of the Blissful State of Pure Awareness, all desires end, and all striving cease. Such a man of spiritual unfoldment and full realisation, after leaving this body he has no more any roaming among objects again with a fresh body : he merges with the Self Divine.

Here ends the summary of the ideas picked up by Sri Gurudev from the Fourth Section.

कोऽयमात्मेति संसाराद्व्याविवृत्सुभिरात्मनि ।
अन्विष्यतेऽन्वहं यः श्रीकाशीशं तमुपास्महे ॥ १४ ॥

Desiring the escape from** the limited life in the world of plurality, Rishies of great *tapas,* constantly enquire : "What is the Self" in their own hearts; that very Self is the Lord of Kasi, and I adore Him with devotion.

Through Self-enquiry within the personality, how they come to realise the nature of the Self is being explained in the following five brilliant verses. (Ait. v-1).

** आत्मभेदे ॥

* संसारात् व्यवृत्सुभि – By those who are desiring to retire and escape from the life in plurality.

चक्षुर्भूतेन मनसा नानारूपाणि पश्यति ।
प्रत्यगात्मात्मना यः श्रीकाशीशं तमुपास्महे ॥ १५ ॥

That inner Self, who sports as the conscious limited ego (Jeeva), who through its eyes sees endless varieties of forms, that Self is my Lord of Kasi : I adore Him with devotion. ... 15

Without the medium of the mind, sense-organs cannot become dynamic and conscious to function. In deep-sleep mind rests and therefore, no perceptions. Therefore, Gurudev uses the phrase : "Mind in the form of eyes"*, perceives. The source of Consciousness is the Self : mind by itself cannot see through the eyes. Therefore, it is said here, "the Self sees through the eyes by the play of the mind". (Ait. v — 1-2).

श्रोत्रभूतेन मनसा नानाशब्दान् श्रृणोति च ।
प्रत्यगात्मात्मना यः श्रीकाशीशं तमुपास्महे ॥ १६ ॥

The inner Self, through the mind as ears** hears many varieties of sounds, that Self is Lord of Kasi, whom I adore. (Sankara Bhashya Ait. v — 1-2). ... 16

घ्राणभूतेन मनसा गन्धान् जिघ्रत्यनूनकान् ।
प्रत्यगात्मात्मना यः श्रीकाशीशं तमुपास्महे ॥ १७ ॥

The inner Self, through the mind as nostrils*** experiences many varieties of smells, that Self is Lord of Sowmya Kasi, whom I adore. ... 17

---

* चक्षुर्भूतेन मनसा Mind that has becomes the eyes:

** श्रोत्ररूप मनसा Mind's grossified projection is body.

+ घ्राणेन्द्रियरूप मनसा

वाणीभूतेन मनसा वक्तव्यं व्याकरोति च ।
प्रत्यगात्मात्मना यः श्री काशीशं तमुपास्महे ॥ १८ ॥

The inner Self, through the mind as organs of speech* makes many varieties of meaningful sounds, that Self is Lord of Kasi, whom I adore with reverence and love. ... 18

जिह्वाभूतेन मनसा जानाति विविधान् रसान् ।
प्रत्यगात्मात्मना यः श्रीकाशीशं तमुपास्महे ॥ १९ ॥

The inner Self, through the mind as tongue, enjoys many different tastes, that Self is Lord of Kasi, whom I worship in my devotion and love. ... 19

The Self expressing thus through many different equipments (Upadhies) acquire for itself a variety of names, all mainly functional names, is demonstrated here under, in three consecutive verses.

संज्ञानाज्ञानविज्ञानप्रज्ञानानि च शेमुषी ।
यद्ब्रह्मणोऽभिधाः श्रीमत् काशीशं तमुपास्महे ॥ २० ॥

That Brahman, who is indicated by different names as Awareness *(Samyk-gyana)* as macrocosmic non-apprehension, Eswara *(Agyana)*, as direct immediate knowledge *(Vigyana)*, as Consciousness *(Pra-Gyana)*, as Intelligence (Samushi) — that Supreme Self is the Lord of Kasi, whom I adore. ... 20

दृष्टिर्धृतिश्च मननं मनीषा जूतिसंस्मृती ।
यद्ब्रह्मणोऽभिधाः श्रीमत् काशीशं तमुपास्महे ॥ २१ ॥

---

* वाणिभूतेन मनसा

That Brahman who is indicated by different names as the Light of the eye *(Drishti)*, consistency *(Drithi)*, Reflection *(Mananam)*, Intellectual-freedom *(Maneesha)*, the misery in thoughts *(Jyooti)*, the power of rememberance *(Smarana)* — that Brahman is the Lord of Kasi, whom I adore. ... 21

संकल्पोऽध्यवसायोऽसुस्तृष्णा स्त्रीसंगमस्पृहा ।
यद्ब्रह्मणोऽभिधाः श्रीमत् काशीशं तमुपास्महे ॥ २२ ॥

That Brahman who is indicated by different names as thoughts *(Samkalpa)*, firm decision *(Adhyavasaya)*, the mental function of controlling all activities in the living body *(Amu)* the anxious desire to get at things not yet gained *(Trishna)*, thoughts of woman and sex *(Stri-Sangama-Spriha)* — that Brahman is the Lord of Kasi, whom I adore. ... 22

All these names enumerated in these three verses* are all thoughts in the mind-intellect equipment. Conditioned by thoughts, Brahman, as Jeeva, functions : so they all are "indicative-definitions" of Brahman. (Aita. v — 2).

ब्रह्मात्वमद्रीशभिदद्रिशायिन्
प्रजाधिभूश्चदितिजास्त्वमेव ।
प्रज्ञातनुस्त्वं हि जगत् प्रतिष्ठा
ब्रह्मात्मनेतेऽस्तु नमो नमस्ते ॥ २३ ॥

Oh! Mountain Dweller! Adri-Sayin! Parama Shiva! You are the Creator (Brahma), You are Indra (Adrisabhid),** you are the Lord of creatures (Prajadhibhoo),*** you are all the deities (Devathas) — for this reason You, in the nature of

---

* अद्रिशभिद्

** प्रजाधिभूः

+ प्रज्ञातनुःत्वं – प्रज्ञानस्वरूपः त्वं

Consciousness,* is the very substratum for the entire world of change. To Thee, who is of the nature of Brahman-Atman, my humble prostrations, my prostrations. (Aita. — v-3). ... 23

त्वमेव खं वायुरथानलश्च
त्वमेव पाथः पृथिवी त्वमेव ।
प्रज्ञातनुस्त्वं हि जगत्प्रकाशो
ब्रह्मात्मने तेऽस्तु नमो नमस्ते ॥ २४ ॥

Oh! Lord Shiva! Thou art space, air, fire, water and earth. Because of Thee, who art of the nature of pure Consciousness, this entire world is valid in your Light. To Thee who art of the nature of Brahman, I prostrate, I humbly prostrate. (Ait. — v-3). ... 24

त्वमेव गावस्तुरगा नगाश्च
खगाश्च यत् किञ्चिदिदं समग्रम् ।
प्रज्ञातनुस्त्वं हि जगद्बिभर्षि
ब्रह्मात्मने तेऽस्तु नमस्सहस्रम् ॥ २५ ॥

Oh! Viswanath of Kasi! Thou art of the nature of Pure Consciousness,** and as awareness Thou support the whole world of plurality. The entire world of cows and horses, mountains and birds, and whatever is movable and immovable are all You Yourself in different forms. To Thee my endless prostrations. ... 25

Just as all waves are in essence nothing but the ocean, all ornaments nothing but gold, this entire world of apparent plurality is all supported by you as its very essence. Just as the mountains and the beings of the dream are all nothing but the projections of the one dynamic waking-mind, so too all movable and the immovable, all the beings and things of the world are all superimpositions upon the One Consciousness Divine, the Brahman. (Aita. v — 3).

---

* प्रज्ञातनुः त्वं

SECTION IX

In the following four sections (9-12), Sri Gurudev employs the ideas of Chandogya Upanishad, belonging to *Sama Veda*. It has 8 Chapters, and the first 5 Chapters contain description of worship *(upasana)*. Of them 4 Chapters are being summarised by Sri Tapovanam in this Section 9.

उद्गीथवर्णे परमे परात्मा
श्रुत्येकसारे च गुणोपजुष्टे ।
उग्दातृवर्यैस्समुपास्यते य-
स्तमाश्रये सौम्यपुराधिनाथम् ॥ १ ॥

The Supreme Self, the essence of the Scriptures, Supreme Bliss* as its nature, is worshipped upon the sacred Udgeeta, Omkar, that Paramatman is the Lord of Sowmypuri,** and I take shelter at His Feet. The All Blissful Om is the sound symbol for Self, and it is worshipped by the Singers of Sama songs, called Utgata. (Cha. I.1). . . . 1

प्राणात्मनाऽध्यात्ममथाधिदैवं
सूर्यात्मना चाक्षरसुप्रतीके ।
उद्गीथवित् पश्यति यं हि देवं
तमाश्रये सौम्यपुराधिनाथम् ॥ २ ॥

The worshiper (Upasaka) recognises both the Life in the individual+ (microcosmic) and the Sun × (macrocosmic) as the One Supreme Self in the symbol Omkar, that Paramatma is the Supreme Lord of Sowmyakasi, and I take my shelter at the feet of Kasi Viswanath. ... 2

---

* रसतम
** सौम्यपुराधिनाथम्
+ प्राणात्मना
× सूर्यात्मना

In Chandogya the constant conflict between good *(Daivic)* and bad *(Asuric)* forces in our bossom is criptly indicated. When the noble urges in man tried to perform *upasana* of Om with the instruments of perception and mind — the result was not satisfactory; on every line of contemplation the negative thoughts (Asuric forces) obstructed progress. Because the individual had too many negative vasanas *(Papa)*.

Then the noble seeker tried to pursue his *upasana* on Omkar as the very life-spark *(Mukya-Prana)* : success was quick and sure. The lower mind could not distract the seeker. And as the seeker gained balance and poise in his worship (Om-upasana), the very negative vasanas started getting destroyed. In short, the seeker, subjectively must recognise Om as the symbol of his very life in him, the spring of his Consciousness, the very spark of life in him.

Sun in the outer world and life in the organism are both expressions of the One Self. Both are light-giving effulgent factors, and both provide life and warmth in the inner and outer worlds.

ज्योतिर्मयश्मश्रुकचोऽर्कबिंबे
कञ्जेक्षणस्तिष्ठति योगिगम्यः ।
उन्नामभृद्योयमृगादिगेष्ण-
स्तमाश्रये सौम्य पुराधिनाथम् ॥ ३ ॥

The Lord of Blazzing beard and scattered hairs, with red-lotus like eyes, upon whom when seekers meditated upon they come to apprehend Him as sitting in the Centre of the sun; that Brahman is the Lord of Sowmya Kasi, who is my sole shelter. ... 3

The Lord-in-the-Sun is the Supreme recognised by the worshipper as the Essence in the effulgent life-giving Sun, the sole Nurturer of all beings. The Supreme expressing through the material equipment, the orb of the sun, is the enormous energy and light that emanate from the sun, without which life on the earth would not have sustained and expressed. This Divine Essence in the Sun is described as the Blazzing Lord, for *upasana*-purpose in the Vedic lore. This Brahman, the Supreme Self is the Sowmya Kasi-Lord, who is my sole shelter.

हृन्मन्दिरान्तः स्थितमात्मदेव-
मानर्चयं भूदिविषत् कुमाषैः ।
उषस्तिराधोरणभुक्तशेषै-
स्तमाश्रये सौम्यपुराधिनाथम् ॥ ४ ॥

Usha-sthi, a famous Rishi of the Vedic period, snatched from a mohant (elephant-driver), his half-eaten food and with that food the Rishi "worshipped" the Lord in his heart, the Atman. That Self is Lord of Sowmya Kasi — I take shelter in Him. ... 4

Rishi Ushasthi and wife in their roamings reach Kuru-land during the tragic days of a terrible famine there. The Rishi was famished and on the point of death. At that time, he saw a lowly mohant *(Aghorana)* eating his meagre ration — Rishi in despair begged of him for a share. The humble man replied : "It is half-eaten, and I have nothing else to share with you." The Rishi snatched the half-eaten ration and with it he "worshipped" the Self in him — he satisfied his Prana-

Dev. The humble man offered Rishi some water — but the holy couple refused to accept it. On enquiry the Rishi explained : to save life I could use anything, even the "leftover". But to share your precious water is a luxury. I refuse to partake of it. In Chandogya reference is made to this Rishi-act of maintaining life at all cost.

The Self which was thus worshipped by this Rishi, with "half-eaten" food, is the very Lord of Kasi, at whose feet I take my shelter.

The story only gives us the sacred suggestion that even by eating any unholy food, it is our sacred duty to maintain life so that the body is saved to complete one's own spiritual life and to serve the members of the society. (Chand. 1-10).

याः पञ्चसप्तापि च भक्तयस्त-
द्युक्तस्य साम्नो य उपासितॄणाम् ।
तत्तद्धियाराति फलञ्च तत्तत् ।
तमाश्रये सौम्यपुराधिनाथम् ॥ ५ ॥

The five-types or the seven-types of Sama *Upasanas* prescribed to suit different types of students and when performed sincerely, each gets the blessings promised as rewards for each type, distributed by the Supreme Self. That Self is the Lord of Sowmya Kasi, whom I take as my shelter. . . . 5

In the Upanishad we find long descriptions of worship *(upasana)* of Rain, Water, Seasons, animals, ... as *Somopasana.* We also find a set of seven different Upasana-forms described in second chapter of Chandogya from its 8th section through its 22nd section. Here we deliberately avoid its details. (Chando. II — 1-22).

Dharma (righteousness) is considered under three heads : (a) For house-holders : fire-worship (Agnihotra), Yagna, charity and study of the scriptures form the first group; (b) for Vanaprastha people : Krichra, Chandrayan* etc., performed as Tapas, form 2nd group and (c) for life-long Brahmacharies (Naishtika Brahmacharins) : living permanently in the Monéstry, turning to the Self, through study and daily long hours of contemplation; this forms the third group. Those who faithfully pursue these prescribed life-styles, come to enjoy their appropriate rewards in appointed heavens.

This is being mentioned in the following verses.

यज्ञादिभिः कृच्छ्रमुखैस्तपोभि-
र्नोपैति यं नैष्ठिकचर्यया वा ।
लोकस्सुलोको भवतीव धर्मै-
स्तमाश्रये सौम्यपुराधिनाथम् ॥ ६ ॥

Through Yagnas and charities, through Krichra and the like penances, by living in life-long daily meditations upon the Supreme (Brahmacharya), devotees reach higher worlds of happy experiences, but never can they reach the Supreme Self. That Self Supreme is the Lord of Sowmya Kasi — He is my sole shelter. . . . 6

All these noble life-style can earn for a sincere devotee much merits and their reward is only enjoyment of Heavenly pleasures. These noble actions cannot bring about total release from one's physical and mental encumbarances. Liberation is only gained through contemplation. (Chand. ii-23-1).

---

* कृच्छ्र चाद्रायणादि तप

Liberation is gained only by those who have a purified their hearts, and have gained, through steady contemplation, a direct experience of the Supreme Self.

तुर्याश्रमी तुर्यपदे हि यस्मिन्
धर्मोज्झिते ब्रह्मणि संस्थितस्सन् ।
अमृत्युभावं समुपैति शश्व-
त्तमाश्रये सौम्यपुराधिनाथम् ॥ ७ ॥

> A sanyasin, invokes the Fourth State, (beyond the usual waking-dream-deep-sleep states of Consciousness) which is the State of Brahman, beyond all "properties", and reaches the Moksha-State, the true state of immortality.* that Brahman is Lord of Sowmya Kasi : I take shelter in Him. . . . 7

Here Sannyasin is not the formal monk, living away from contacts with the social life, wearing a special dress prescribed, and spending time in some secluded monastry. It only means an individual who has cultivated the necessary mental purity to make him steady in his contemplation, who is sincerely seeking to reach out the inner-most source of his mind — of his sense of limited individuality : ego. Such sincere contemplative seekers, crosses over our known fields of experiences in the 3-states of our daily Consciousness, and come to awake into the Fourth State. This Turiya-padam is the State of Pure Consciousness, not perceived through the intellect : so none of the usual intellectual concepts can define It. The Pure Consciousness is the illuminator of all "qualities" perceived by our equipment of experiences (BMI). Hence It is

---

* शाश्वतीक अमृत्युभावं ।

"beyond all properties"* — the Light of Consciousness that but illumines all properties.

When he thus awakes to this Fourth State of Brahman, he goes beyond BMI, the realm conditioned by Time, and so a field of endless change. He reaches a unique state : the permanent and immutable, the eternal and deathless, the changeless and ever-the-same.** That Pure Self is Lord Viswanath of Utterkasi — I take shelter in Him. (Chand. ii-23-1).

This state is called Om, and here follows descriptions and glorification of Om-kar.

छन्दांसि सारो भुवि भूर्भुवस्व-
स्तत्रापि तेषु प्रणवोऽखिलात्मा ।
अग्राहि धात्रा स तु यत् प्रतीक-
स्तमाश्रये सौम्यपुराधिनाथम् ॥ ८ ॥

The Great Creator, the Lord of the beings (Prajapathi) distilled the world of names and forms and discovered its essence as three Vyahrities : Bhu-Bhuva-Swa, and again distilling them in His intense contemplation discovered their essence as the Prana, Omkar, and this Prajapathi recognised as the final goal, the Moksha-State. Om-kar is the sound-symbol of the Pure Self : That Self-Infinite is the Lord of Sowmya Kasi — I take my shelter at His feet. . . . 8

It is a famous assertion in our Upanishads that all names and sounds emerge out of Omkar. Om is constituted of three sounds: A-U-M. Without A-vowel no word, in any language, can be pronounced. Thus the very first matra — (A-kar) embraces all sounds — all languages. Those who reflects thus upon Om, as embracing, pervading, all sounds, he can get himself well set upon the gracious path to the final liberation. (Chand. ii-23-2 & 5).

---

* not "without properties" : It is beyond all properties.

** अमृत्युभावं Experience of deathlessness — Changelessness.

So far Sri Gurudev employed the significant pronouncements in the 2nd Chapter of Chandogya Upanishad. Hereafter he is discussing the essence of the third Chapter, the Upasana upon the Sun, who is the very source of life in all living beings.

आदित्यगात्रस्सुरमाक्षिकत्व-
मध्यस्य सद्बीभिरुपास्यते यः ।
दिवादयो वंशमुखा हि यत्र
तमाश्रये सौम्यपुराधिनाथम् ॥ ९ ॥

Noble souls invoke and worship the Supreme Self as the Sun, the very "honey" of life, and considers the Heaven as the Sun, the bee-hive and that Para-matmań is Lord of Kasi. I take shelter in Sri Viswanath. ... 9

For the purpose of Upasana Sun is recognised as "honey" *(Madhu)* — meaning the end-result of all our continuous mental and physical actions (Karma-Bhala) — and the Heaven as the source of "Honey", the Bee-hive. Such an Upasana-method, called Deva-Madhu, is prescribed in Chandogya upto eleventh section. The result is inner purification, steady contemplation and final awakening to the State of Pure Self. (Chand 3. 1-11).

Now upasana of Brahman as Gayatri is being dealt with by Sri Gurudev.

गायत्र्युपाधेः पुरुषस्य यस्य
पादोऽस्ति सर्वं जगदात्मनिष्ठम् ।
पादत्रंयं वैकृतदूरदूरं
तमाश्रये सौम्यपुराधिनाथम् ॥ १० ॥

> Of Brahman, the Supreme Self, worshipped as Gayatri, this entire manifest-world of names and forms are but its One-matra (A-kar) only. The three matras (A-U-M) in their endless modification is far removed from the changeless Self : that immutable Self is Lord of Kasi. I take my shelter at His holy feet. . . . 10

The Supreme is worshipped as Gayatri. This Supreme Om, with Its very first quarter (A-sound), in the waking state embraces all experiences of the entire waking-state. In the State of Pure Consciousness, all the three states of waking (A-sound), dream (U-sound) and deep-sleep-state (M-sound) are absent — The Self is represented by the "Silence" between two successive Oms chanted (Amatra). All the other three-quarters are disturbances in this One Silent Consciousness ever-present in all experiences, the "Witnessing Consciousness", (Sakshi-Chaitanya).

Naturally all our experiences through BMI, in the field of OET, are not in the Self. The fourth, Turiya State, is far far removed from all other pluralistic experiences. This Pure Self is Kasi Viswanath. (Chand. 3-12-1-6).

श्रोत्राक्षिवाक्प्राणमनोऽभिधानै-
र्द्वाःस्थैर्निरुद्धं नृपतेरिवैतत् ।
यद्ब्रह्मणो हर्म्यमगम्यमस्मा-
त्तमाश्रये सौम्यपुराधिनाथम् ॥ ११ ॥

Just as the Palace has door-keepers for security of the King, the resting-place of Brahman, the heart-space, is protected by the presiding-deities of the five sense-organs. Hence Brahman is unapproachable. This Brahman is the Lord of Sowmya Kasi — I take shelter at His Sacred Feet. . . . 11

Sun, Moon and such other (Devas) presiding deities, serve as the door-keepers of the Supreme Lord, residing in His Heart-space-Palace. Unless we win our victory over the sense-organs and their extrovertedness, we cannot enter and meet with the Lord! Hence average man finds it difficult to reach the Self. That Self is Lord of Sowmya-Kasi. I surrender to Him, who is ever in my heart.

The five sense-organs that forbid our direct experience of the ever-present self are enumerated by Sri Gurudev specifically — faculties in ears, eyes, speech, Prana and Mind. These are the door-keepers in the Lord's Raj Bhawan! Until we tame and bring these keepers under our control we will not be able to enter our mind, in steady contemplation, into the Heart-space-Palace to meet and merge with the Pure Self. Upasana, devoted worship of Kasi Viswanath is the only way to bring the door-keepers under our control. (Chand. 3-13-1-6).

This Brahman seen as Gayatri for Upasana-purposes is again visualised as the digestive-fire in us.*

---

* जठराग्नि — The digestive-power in all living beings.

यज्योतिषो लिंगमिहोष्णिमांगे
कर्णापिधाने चरवोऽन्तरंगे ।
यश्श्रूयते स्यन्दननिःस्वनाभ-
स्तमाश्रये सौम्यपुराधिनाथम् ॥ १२ ॥

The normal heat of the living body is a sign of the Brahman expressing in us as the "digestive fire", and when we close our ears we can listen to the sound of chariots dashing along, which again is the sound-symbol of His presence within. This Brahman is the Lord of Sowmya Kasi — I take my shelter at His Feet. ... 12

These two methods are prescribed by Chandogya Upanishad for Upasana of Brahman who is ever present in us : (a) the Lord is that which gives heat to the body; (b) His presence is inferred by the rumbling sound of heavy-traffic, which we can hear on closing both our ears. (Chand. 3-13-7-8).

यज्ञं हि विश्र्वं यदनं च यल्लं
तस्मादिदं सर्वमुपास्यते ज्ञै- ।
ब्रह्मिति यत् संयतशेमुषीकै-
स्तमाश्रये सौम्यपुराधिनाथम् ॥ १३ ॥

The Brahman from whom the world of names and forms rise,* by whose power all our faculties function,** again everything merges into Him*** because of which, wise seekers, who have controlled their senses and quietened their minds, worship Him as "all-the-entire world of names and forms", that Pure Self is Lord of Sowmya Kasi : I take shelter at His Feet. ... 13

---

* यज्ञं ** यदनं यल्लं

Since all things and beings, in this manifest world, rise from Brahman, exist and play about in Brahman, and ultimately merge in Brahman, so, what we perceive and experience are all Brahman alone. Waves rise from, exist and play in, and in the end disappear into the ocean, and so the waves are nothing but ocean-in-motion. So too all the world of names and forms perceived by the sense-organs, or conceived by thoughts in our minds, are all nothing but Brahman.

Pure-hearted seekers, who have conquered their extrovert gush of sense-organs, can meditate upon and come to realise the Pure Self. This Self, the final destination of all intelligent seekers, is Lord Viswanath of Utter-Kasi. I take shelter in Him. (Chand. 3-14-1).

मनोमयं भाकृति सर्वकर्म-
कामादि च प्राणकलेवरं च ।
ब्रह्मेति विद्भिः क्रियते क्रतुर्य-
तमाश्रये सौम्यपुराधिनाथम् ॥ १४ ॥

Brahman as Light-of-Consciousness expresses through the mind. All desires, all Actions, all Pranas, all constitute Brahman's body-like equipment. Thus upasakas understand and pursue their contemplation upon the Self. That Self is Lord of Sowmyakasi — my sole shelter. . . . 14

Just as electricity as an energy is, perhaps, difficult to grasp, but it really becomes easy to perceive its gross expressions as light in the bulb, heat in the heater and sound in the Radio, so too, Brahman is considered as that which enlivens the mind, that which expresses as all actions, desires, and the one vitality behind all Pranas.

This is a way of upasana and the seekers through this practice reach to realise the Self. This Self is beloved Sowmya Kasinath, Sri Viswanath. I take shelter at this Lord of the Universe. (Chand. 3-14-2).

हृतपुंडरीकांतरणीय आस्ते
श्यामाकतस्सर्षपतोऽपि वा यत् ।
ज्यायो दिवो ब्रह्म तथान्तरिक्षा-
त्तमाश्रये सौम्यपुराधिनाथम् ॥ १ ५ ॥

Brahman, who dwells in the heart-cave of everyone, who is at once smaller than a Til-seed, and yet pervading all the heavens and space, that Brahman is Lord of Sowmya Kasi; I take shelter in Him. . . . 15

Brahman, the Supreme Self, pervade everything, as He pervades the Space in which the universes revolve, and also occupies every heart. As space is one in a needles-eye, and it is again the vast expand in space, in which the entire Solar system exists and moves!!

This is yet another method of contemplation upon the Self (upasana) recommended in Chandogya. Such upasakas gain inner purity. (Chand. 3-14-3).

With this Gurudev has concluded 14th chapter (Khanda) and hereafter he deals with the significant points of the 15th Khanda.

कोशाकृतिं यं परिकल्प्य केचित् ।
पुत्रस्य दीर्घायुरभीप्सयैव ।
ध्यायंति जापोपहितं कुबुध्नं
तमाश्रये सौम्यपुराधिनाथम् ॥ १ ६ ॥

> Some seeker desiring long life for his son, contemplates upon Brahman as Kosa — conditioned, along with Japa. That Brahman is Swamyakasinath : I surrender to Him in devotion. (Chand. 3-15). . . . 16

Now here below is the gist of 16th Khanda in Chandogya Upanishad.

यद् ब्रह्मबुद्ध्या मनसोऽप्युपास-
श्चतुष्पदस्य क्रियतेऽभियुक्तैः ।
वाक् प्राणचक्षुः श्रवणैरुमेशं
तमाश्रये सौम्यपुराधिनाथम् ॥ १७ ॥

> Some people contemplate upon the mind, with its four quarters, speech, Prana, eyes and ears, as Brahman; that Supreme Self is Lord of Sowmya Kasi : He is my sole shelter. . . . 17

The activities in which mind is constantly engaged have been classified under the four heads, as its four quarters : speech, prana, eyes and ears. All these activities are possible only when life, the Consciousness is present in the individual. That which expresses as the vitality behind the mind is Brahman; those who thus contemplates, do attain inner purity and so a steady mind which quietly applies itself in a constant mood of contemplation. (Chand. 3-18 — 1 & 2).

यद्ब्रह्मबुद्ध्या स्वमुपास्यतेऽधि
दैवं चतुष्पादनलानिलाभ्याम् ।
अर्केण दिग्भिश्च महद्भिरुच्चै-
स्तमाश्रये सौम्यपुराधिनाथम् ॥ १८ ॥

> As an Upasanas great devotees continuously contemplate upon Space (Akash) as the four-quarter-Brahman; that Brahman is the Lord of Sowmya-Kasi : I surrender to Him. ... 18

The four-quarters are Space, Air, Sun and the 8 quarters. Though such a contemplation upon Brahman, equating the subjective life and the cosmic life, the upanishad declares, the seeker will come to gain fame and beauty. (Chand. 3-18).

So far we saw the main ideas of the third chapter dealt with. Hereafter Sri Gurudev picks up the main ideas of the fourth chapter. In the very opening Sri Tapovanam deals with the Sam-Varga-Vidya, as an Upasana.

वातात्मना योऽग्निमुखान् हि देवान्
संवृङ्क्त एषोऽनुविभाव्यतेऽतः ।
संवर्गधर्मेण महाविभूति-
स्तमाश्रये सौम्यपुराधिनाथम् ॥ १९ ॥

> The Self of incomparable glory, in the form of Air, absorbs unto itself all elemental forces like fire, water, etc., and seekers come to contemplate sincerely upon this Sam-Varga-Dharma of the Self. This Self is the Lord of Sowmya Kasi : I take shelter in Him. ... 19

When fire goes out and the fire-place becomes cold, the heat merges in the air; when water evoparates it disappears into the air. Thus air accepts all manifested elemental forces unto itself, where they all dissolve and disappear. Thus seekers practice contemplation upon Brahman in which the entire universe of names and forms merge and disappear, at the final moments of awakening.*

This contemplation upon the outer phenomena (Adhi-Daivik) insists upon, that Air absorbs everything unto itself in the end. So will be the experience of Brahman when the seeker awakes to the Supreme State of Pure Consciousness. (Chand. 4-1.2.3.)

Here below the same Sam-Varga concept seen in one's own subjective life (Adhyatmic) is described.

प्राणात्मनाऽध्यात्ममपीक्ष्यते य-
स्संवर्गधर्मे दृशमध्यगच्छत् ।
शूद्रोऽपि जानश्रुतिरेत्यरैक्त्वा-
त्तमाश्रये सौम्यपुराधिनाथम् ॥ २० ॥

In the subjective life within (Adhyatmic), the Brahman is worshipped as Prana in the spirit of Sam-varga; even though a Sudra king, Jaana-Sruthi learnt this Upasana method from Rowkka-Rishi. This Brahman alone is the Lord of Sowmya Kasi — I take shelter in Him. . . . 20

In deep-sleep all our perceptions merge with Prana, so too, every intelligent activity spring from Brahman alone. In the realisation of this One Essence, every perception and action merge and entirely disappear into the Brahman, the State of Pure Consciousness.

When King Jaana Sruthi heard the glories of Rishi

---

* In elucidating this idea the story of Rowkka Rishi is elaborated here.

Rowkka, he decided to go to him and learn the Sam-varga method of worship of Brahman. He offered the Rishi wealth, a part of his kingdom and his daughter. Rishi imparted to him the knowledge and returned to the King his royal gifts. The mental attitude the King demonstrated for getting knowledge through wealth, land and woman, made the Rishi call him a Sudra.* Through service of the teacher to gain knowledge is the best — through wealth is the basest approach, says Vyasa in Brahmasutra. (1-3-10). In Sankara Bhashya also the same idea is seen. (Chand. 4.2.3).

It appears that Vyasa, Sankara and others of the old order, denies Sudra the right to read or learn the Vedas. In the earlier days Bible also was thus protected as a secret special book of knowledge. But in *Mahabharat* and *Bhagawat* the idea seems to have changed and Sudras** were also initiated into the great knowledge.

प्रकाशवानेवमनंतवांश्च
प्रदीप्तिमानायतनी च पादाः ।
यद्ब्रह्मणी भान्ति विचिन्तकानां
तमाश्रये सौम्यपुराधिनाथम् ॥ २१ ॥

Brahma who is worshipped by Satyakama and others having four aspects (Padas) : Effulgent, endless, brilliant and shelter-for-all; that Brahma is the Lord of Sowmya Kasi — I take my shelter in Him. . . . 21

---

* "The garland, Chariot, Cows, etc. which you have brought as gifts to me, may they all be yours, O' Sudra".

** Satyakama Jabala goes to Rishi Gowthama : the boy told the truth : "I don't know who is my father, nor my Gotra". The Rishi accepts him as a Brahmin — merely due to his Truthfulness.

These four aspects are superimposed upon Brahman for purposes of upasana by devoted worshippers : "Effulgent" *(Prakasavan)*, "Endless" *(Anantavan)*, "Brilliant" *(Jyotishman)* and "Shelter-for-all" *(Ayatanavan)*.

Satyakama Jabala came to the famous teacher Gouthama Rishi to study in the Gurukula. He was asked to go to the forest and look after 100 Gurukula cows. The boy took charge of the herd and said : "Sir, I shall return when they become 1000." With dedicated spirit of Guru Seva the boy in ten years discovered that the herd has grown to be of 1000 cows, and got ready to return. Then through the Bull (Rishabha) of the herd, Vayu devata advised him the "Effulgent" aspect of Brahman. Next day, Lord Fire advised him of the "Endless" aspect. On the third day, Lord Sun (Hamsa) gave him the knowledge of Brahman as the "Brilliant". Last day, Prana gave the knowledge of the aspect of Brahman as the "Shelter-for-all". Based upon this story, Sri Gurudev spins out the verse under discussions. (Chand. iv-4-8).

**चतुष्पदं ब्रह्म च षोडशांशं
समुच्चितं यन्मुनिरादिदेश ।
जाबालकायैतदनन्वयाय
तमाश्रये सौम्यपुराधिनाथम् ॥ २२ ॥**

Muni Gowthama gave to his student — who did not know even his parentage (Gotra)* Satyakama Jabala, the four-Padas (aspects) of Brahman and the 16-aspects of Its (Brahman's) manifest expressions.** *(Shodasaamsam)* — that Brahman is the Lord of Sowmya-Kasi and I take shelter in Him. . . . 22

---

* **अनन्वयाय** = One who had no gotra : "I don't know and even my mother knows it not."

** **षोडशांशं**

Rishi Kamal has a son called Upa-Kosala. He was not initiated during his Gurukula days, by his Guru Satyakama Jabala. Upa-Kosala started his severe tapas of continuous fasting and praying to the Lord of his heart, Lord Fire. The three Fire-deities* appeared and initiated him into the Science of Reality — Brahma Vidya.

प्राणो ह्यसौ ब्रह्मनिरुक्तमेतत्
कं ब्रह्म खं चेत्यनलैस्त्रिभिश्च ।
कार्येतराकारमकारणं य-
त्तमाश्रये सौम्यपुराधिनाथम् ॥ २३ ॥

> The Fire Deities advised : "This Prana is Brahman : It is Bliss-Brahman (Kam); It is Space-Brahman (Akasa). This Brahman is both cause and effect, and Itself has no cause** This Brahman is the Lord of Sowmya Kasi — and I take shelter in Him. ... 23

The vital expressions in our equipments are all due to the mere presence of the Self, and this vitality manifest in all living creatures is called Prana. This Prana is Brahman — in expression.

Brahma is Bliss (KAM) and it is in the Space — in the Heart-space. Thus Brahman as Prana is the Bliss experienced in the purified Heart-Space. Here is an indication to Brahman as both cause and effect, and yet It by itself has no cause — uncaused (A-Karanam).

This is a method of worship for inner purification, when the seeker meditates upon Brahman as ever-existent, Uncaused Essence, and which play as both cause and effect in the field of Time. The earlier in time is cause and the later in time is effect — with reference of the tree the seed is the cause; but with reference to the seed the tree is the cause. Cause and effect are intellectual conclusions, and both are illumined by Consciousness. The Light that illumines is always something other than what it illumines.

---

* गार्हपत्य, अन्वाहार्य and आवहनीय

** कार्येतराकारमकारणं — Brahma

This Brahman, indicated as Karya-Karana-Brahman by the Five-Dieties, is Lord of Sowmya Kasi. (Chand. 4-10).

The sacred and divine Fire-Gods then informed Upa-Kosala that we have advised you this much and the rest you will get from your Guru. When Guru, Satyakama Jabala, returned and at the very first look at the disciple's cheerful glowing face, the Guru enquired who had advised him the Vidya. Upa-Kosala narrated all that happened. Extremely happy Satyakama said : "They gave you the lower grosser upasana-method. I shall now give you the knowledge which will make you untouched by sins, as lotus leaf by water."

वश्येक्षणैश्शमपरैरपराजितैर्य-
श्चक्षुस्थ एष पुरुषः पुरुदृश्यतेऽस्य ।
स्थानेऽपि सर्पिरुदकं च न सिंचति श्री-
विश्वेशमेतमभयं शरणं प्रपद्ये ॥ २४ ॥

Yogies — who have brought their sense-organs such as eyes, etc., under their control, and who do not get molested by the sense-objects, — do come to directly see the Lord (Purusha) who presides over life and resides in the right-eye. There where He dwells, in that eye even if we pour ghee or water, they will not wet the eye but they can only roll away. That

Lord-in-the-Eye[*] is the beloved Lord of the Universe (Visweshа) the Fearless. I take my shelter in Him. ... 24

When even the right-eye, the dwelling place of the holy Purusha, cannot be touched and defiled by anything, how holy and untouched by everything must be the Purusha. Once a seeker recognises and discovers his identity with this Self, as passent and expressing from his own right-eye, sins (negative vasanas) cannot touch him. His actions cannot create any new vasanas.

The Fires advised Upa-Kosala upon the Unmanifest, Pure. Brahman.[**] while his teacher Satyakama Jabala, advised him of the Supreme expressing as the dynamic experiencer of the world of waking as the Person Divine, dwelling in the right-eye. (Chand. 4-15 — 1).

One who thus invokes the Lord-of-the-right-eye, gets rewarded with the highest heavens, Brahmaloka.

चित्ते यदक्षिपुरुषेक्षकमर्चिरुच्चै-
र्घस्त्रार्ज्जुनोदगयनानि नयन्ति वैधीम् ।
संवत्सरो रविशशांकशतह्रदाश्च
पश्चात् पुमान्पुरमुदेतु स विश्वनाथः ॥ २५ ॥

The one who is a sincere worshipper (upasaka) of this Lord-in-right-eye, after his death blazing-Light-Deity[***] leads him up, and thereafter, the Lord-of-Day,[+] Lord of the Bright-fortnight,[*] Lord of Northern Solistics,[**] Lord of the Years then Sun, Moon and lastly the Lord of Lightening, leads him from one stage to another, higher and higher, and at this World of Lightening, a divine Person from Brahmaloka arrives to escort him to his final destination. May this Lord-in-the-Eye, who is my Lord Viswanath, ever shine out in my heart.* ... 25

---

[*] चक्षुस्थ एष पुरुषः – अक्षिपुरुषरूप ब्रह्मन् ।

[**] अव्याकृत ब्रह्मन

[***] अर्चि अभिमानी देवता

[+] घस्त्र – दिवसाभिमानी देवता

[*] अर्जुन – शुक्लपक्षाभिमानी देवता

[**] उत्तरायण देवता

May I come to dwell upon Him and His glories constantly in my heart as a true devotee.

This description of the pleasant journey to Brahmaloka, after the death of the upasaka, is interesting as each Devata escorts him to a certain height and leaves him in charge of a higher-Being. When he arrives the Electric-world, there a divine messenger arrives from Brahmaloka to lookafter and escort the upasaka of the Lord-in-the-right-eye, to the highest heaven, the Brahma-loka. (Chand. 4-15-5).

---

* चित्ते उदेतु = Come to rise in my direct awareness.

SECTION X

In the earlier chapter Sri Gurudev employed the essential ideas of the first four chapters of Chandogya Upanishad. In this section Sri Swami Tapovanam deals with the ideas contained in the same Upanishad.

प्राणात्मना देहमुपाश्रितो यः
श्रेष्ठस्तथा ज्येष्ठतरश्च नित्यम् ।
वागादिकान् धारयतीच्छयैष
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १ ॥

> The Supreme Self in the form of the vital energy (Mukya Prana) dwells in this body, as the *Eldest* and the Most *Glorious* of all the other pranas that vitalise the speech, sight, hearing etc. (Vak, Chakshu etc.) and who according to His will, enlivens, controls and regulates them. He is Lord Siva of Soumya Kasee reigning as the Paramatman. To Him my Pranams!"
>
> . . . 1

Here Gurudev has repeated the salutations twice to express his exuberence of devotion to the Lord of Soumya Kasee.

In this verse the Self in the form of the Vital Energiser Mukya Prana, is described as the Eldest and the Most Glorious. He is the Eldest because, before the other vital energies or Pranas which vitalise the Speech, Sight, Hearing and Thinking manifested themselves in the foetus or Embryo in the womb of the mother, this Vital Energiser was there to keep it alive, conscious and vibrant. Being the earliest manifestation of the life factor in the Embryo, he is the *Eldest*.

He is also the noblest because, in his absence, none of the other Pranas which energies the Speech, Sight, etc. can, ever even for a moment, exist or function in any of the embodied living beings of the world.

There is a very graphic description of this idea in the Chandogya Upanishad in the form of a story which is not being repeated here for the sake of brevity. The subordinate pranas referred to here are those vitalising the speech (Vak), sight (eye), hearing (ear) and Mind (Manas).

One who mediates on the Self in the form of the Vital Energizer, as described above, attains all the noblest and the best and he is revered and respected as the Eldest "*The Glory of Pranopasana*" is described here. All the Sense Organs and the Mind and Intellect can function only in the presence of the Self as the Vital Energizer, lending them by His Grace, the necessary energy and vitality. Once this Grace is withdrawn, they all become inert and dead.

श्रद्धादि जुह्वत्यनलेषु देवा
द्युलोकमुख्येष्वथ पूरुषात्मा ।
निष्पद्यते पञ्चसु यः परात्मा
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ २ ॥

"The five-fold fiery media through which the Mukhya Prana passes during its Transmigratory flight after death, are (1) The Heaven, (2) The Parjanyaloka, (3) The Earth, (4) The Man, (5) The Woman. The fiery ordeal, as it were, described here as offerings to Agni undergone by the Jiva, during its Transmigratory flight through these media, are respectively (1) Sradha, (2) The Moon, (3) The Rain, (4) The Cereals, (5) The Rethas (The Vital fluid containing the Human seed).

That Mukhya Prana which undergoes all these ordeals due to its mis-apprehension of the Self is the Supreme Brahman who is Lord Siva of Soumya Kasee. To Him my Pranams! ... 2

The highly transitary nature of the life-span of all manifested living beings beginning with the very creator (Brahman) to the tineset blade of grass, is pointed out here to foster the true spirit of *Renunciation* in the Seeker, for all Worldly and Heavenly enjoyments. The ever vicous repeatative cycle of birth and death of all the manifested beings is also hinted at here. The mysterious phenomenon of human life — the birth process of Man — is explained first. The five-fold stages through which the Jiva — The Ego-passes to form finally the human Embryo in the Mother's Womb, is indicated in the next verse. What exactly are the five-fold fiery Media and how the five sacrificial offerings are made by the Jiva are also elaborated in this verse. The *Panchagni Vidya* is described here.

The self-identifying itself as the Vital Energizer — (The prana) on leaving this body at the time of death, passes through five *fiery* sacrificial media, in its subtle transmigratory flights before forming the Human Embryo. These five fold media are Heaven, The World of Lighting and Rain, The Earth, Man and Woman. The invocatory offerings made by the Self to obtain the passage through these five-fold sacrificial media, are respectively Sradha, Soman, Rain, food and the Vital Energy 'The Veerya'. That Supreme Self who, as a result of these offerings and the transmigratory flight, assume the form of the Human Embryo — the 'Purusharoopa' in the Mother's womb is Lord Siva — of Soumya Kasee! To Him my Namaskar. To Him my Namaskar!

The sacrificial offerings daily made by the householder to fire (Agni Hotra), at the three junctions of the day (three Sandhyas- The dawn, the Mid-day and the Dusk) are here described as "Sradha". It is called 'Sradha' with a definite purpose in the Upanishad. These three sacrificial offerings have to be made with deep devotion and unflinching faith. Hence the very offerings is styled as 'Sradha'. Here we may recall the significance of the term "Srardham". Srardham means that which is to be offered with Sradha — devotion and faith — which we generally use, to describe the rituals we perform as offerings to the departed souls.

As a result of these offering to fire, the Jiva in its transmigratory flight reaches first the region of Heaven. The Jiva, then obtains, according to the Punya acquired by it, an embodiment entitling it to enter the higher world of The Moon. From the World of the Moon, the Jiva takes its downward flight to the "Parjanya Loka" the *World of Lightning and Rain* on exhaustion of the merit (Punya) acquired by it. The Jiva takes its next downward flight to the *Earth* through the Lightning and Rains clouds. The Jiva next takes the form of food *(Annam)* for human consumption like the different kinds of cereals (rice, wheat, etc.). Through the consumption of these cereals by *man*, the Jiva transforms itself as the spematoza or the *Human Seed* — in Man. This human seed, which is here described as the vital energy *(veerya)*, finally becomes the Human Embryo when it enters the womb of the female species of Man. Thus by the sacrificial offerings made in the form of Sradha this Jiva, transforms itself as the Purusha or Human Embryo. The transformation that happens to Jiva is described in the Upanishad, as *Pancha Agni Vidya* — The five fold sacrificial invocation through The fire God. This Grand Theory of re-birth is explained in the Chandogya Upanishad as *Panchagni Vidya* in the form of a dialogue between Swetaketu and Pravahana — One of the Kings of Panchala. In the course of this discourse Pravahana enumerates the five fold aspect of this fire sacrifice as follows :—

Generally all Seeker of Truth fall into three distinct categories — the house-holder (Grahastha), the Renunciate (Vanaprastha) and the celibiate (nitya-brahmachari). According to the Vedic injunctions all these three kinds of seekers are, enjoined to perform the fire offerings (Agni Hotra) at the three junctions of the day (Three Sandhyas) — the dawn, the mid-day and the dusk. (Prabhata, Madhyanha and Pradosha). In all such fire sacrifices (Avahana Agni) there should be the faggots (Samith) to feed the flame (1) The smoke *(Dooma)*, (2) The Flame *(Archis)* and (3) The embers *(Aangara)*, (4) The Sparks *(spulinga)*.

The first Medium to which the deported soul — Jiva — reaches through its fire offerings described above through Sradha, is the Heavenly Region — (Swarga). All kinds of Fire have five essential attributes (1) The faggot to feed it, (2) The Smoke, (3) The Flame, (4) The Embers, (5) The Sparks. The five fold fire aspects of the Heaven are (1) The Sun who forms the faggots to keep it alive and burning. (The Sun illumines the Heavenly Regions also). The second aspect is the smoke that comes out of the fire. The myrids rays of the Sun are the smoke referred to here. The third fiery aspect of this yagna is 'Archas' — The dazzling brilliance of the glow of the flame. The bright day starting from sun-rise to sun-set is the Glow of this flame. The fourth aspect of this flame is the embers. The Moon who appears after the sun-set is referred to as the embers, here. The fifth aspect of this fire sacrifice is its sparks — the countless stars that appear in the Heavens after sun-set along with the Moon is referred to as the sparks of this flame. This is a highly symbolic description adopted by the Upanishad Rishis to help the seekers for his *Upasana.* Fire being the most common symbol adopted for meditation in the vedic days, its five fold aspects are described here as the *Panchagni Vidya.* This Heaven is the first medium reached by the Jiva through its sacrificial offerings of Sradha in its transmigratory flight. Bereft of its all symbolism, it means the departed soul starts its (Urdha gadhi) upward flight — to the heavenly regions, according to its noble aspirations (vasanas) and punya (merit) acquired by it through its spiritual Sadhanas, austerites, and Tapes performed on this earth. Sruthi, here, through this Upasana, holds out the promise to the Seekers that the noble, selfless, spiritual life lead in this world, will ensure him happier and much more glorious and brilliant life in the Higher Regions of The Heaven.

The duration of the life span of the Jivas in these heavenly regions will eventually depend upon the nature and texture of the desires and vasanas that motivated their spiritual Sadhana while living here. If the desires and motivations were, purely selfish for the enjoyments of heavenly pleasures and ego-ridden, the span of their life in the heavenly regions will last only till the period marked by the degree of the Punyas or metitorious deeds done on earth and they will have to come down to earth to be re-born, on exhaustion of the Punya. If the motivation for the spiritual Sadhana done while living on this earth was pure, selfless, without any ego-centric desires and divine, the Jiva never returns to Earth to be re-born, but continues its higher flights to the Higher regions beyond the Heavens till ultimately it merges with the All Pervading Supreme Brahman. Since in the present stanza the great theory of re-birth of the soul as Human Embryo again (Purusha) is explained, the next medium reached by the Jivas belonging to the *former* category has to be mentioned. That medium is the World of the *Parjanya* or Rains.

Such a Jivas after reaching Heaven, assumes a form rendering it fully fit and qualified to enter the *Chandra Loke* which is described in the scriptures as Pitur Loka. After enjoying the heavenly pleasures in this World of the Moon, assuming all the divine attributes of the Moon, the Jiva starts its downword flight as and when its acquired Punya (Merit) is exhausted fully. The Lunar attributes acquired by the Jiva not only enables it to enjoy the Divine pleasures of the World of the Moon, but also helps it to get its reservation for the return flight, as it were. Hence *Moon* is described here as the sacrificial offering corresponding to 'Sradha'. Just as Sradha enabled the Jiva to reach the medium of Heaven in its upward flight, the sacrificial offering in the world of the Moon enables it to reach the medium of the World of Parjanya — the World of Electrical Energy — during its downward flight.

In this medium of the World of Electricity, the Pancha Agni Vidya is applied with reference to its Moony aspects. Here the *World of Electricity* is the sacrificial fire. Its faggot are Vayu — the Atmospheric Air. The clouds are the smokes. Electric energy created its *flame,* the Lightning is the *embers* and Thunders are its *sparks.* In this medium the Jiva in the subtle form enters the rain clouds (varsha).

The Jiva, in its next downward flight reaches the medium of the Earth through the rain and transforms itself as the cereals fit for human consumption. Here the five fold aspect of the Panchagni Vidya, with reference to the *Medium Earth* are (1) The Time factor which is most essential for the cereals to be formed. The Seasons are the *faggots*, Sky above is the *smoke*, suggestive of its height and pervading nature, the night lit up by the Moon or the stars the *flame*, the four quarters, its *embers* suggestive of its calmness prevaling there, the four corners of space like (East-South, South-West, West-North and North-East) *its sparks*. Due to the Rains on the Earth, the various plants and trees grow and along with them the cereals fit for human consumption is born. The Jiva enters one of the cereals in its subtle downward flight.

The next medium of the Jiva in its descent to the earth, is *The Male Human species*. The five fold sacrificial aspect of Man — are speech which forms the *faggot* for all human activities, Prana is the *Smoke*, as it has all the attributes of Smoke, especially in its inhaling and exhaling activities. The Tongue is the *flame* — the Seat of taste for consumption of food. The eyes are the *embers* corresponding to its sparkling nature and the Ears are the *sparks* of the fire sacrifice as the sound we hear are scattered in nature. The offerings made into this medium are the cereals or other food materials, consumed by man out of which the The Spermetoza — the human seed — (Rethas) is produced.

The last and final medium is the female species of Man-Woman. The five fold sacrificial aspects of this medium are (1) The naval region of woman, which is the *faggot*, (2) The sexual Union with the male is the *smoke*, (3) The Womb is the *flame*, (4) The entrance of the Male sperm into the womb as a result of the sexual union is the *embers*. The enjoyments experienced by both is the *sparks*. Man's Seed — the Sperms of Man — the (Virya) is the offering here, to form finally the Human Embryo — Purusha form of the Jiva for its re-birth.

When the Pancha Agni Vidya is understood in all its pure scriptural understanding as explained above, by the three kinds of seekers, (The House-holder, The vanaprastha and the Brahmachari), they will have their transmigratory flight along the higher and northern direction on leaving this body, just as the Upasanas of 'Aksha Purusha' explained earlier. The passage of these three kinds of seekers after death, is explained in the next verse.

पञ्चाग्निविद्यो गृहमेधिवर्य-
स्तपोधनो नैष्ठिकवेदगश्च ।
सौरायणं यन्ति हि यं न सद्यो
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ ३ ॥

> "The Three Types of Seekers, The Grahastha (The householder), The Vana Prastha (The Renunciate), The Naistika Brahmachari (The clebite) who understand and meditate on the Pancha Agni as explained above will attain Brahmaloka taking, the path of the Sun, while leaving their body. They will not alas! attain their Supreme self within directly or immediately in their life here itself. The Supreme self who graces these seekers by indwelling in them is the Lord of Soumya Kasee — Lord Siva to whom my repeated Pranams!" . . . 3

Here Gurudev deplores the fate of these seekers as they miss to realise their goal of self-realisation in their life here directly and immediately. "*Yam Sadhya nah* yanthi*". They do not attain him or realise the self here itself directly or immediately. According to the Sruthi, the Prana of Self-Realised Brahmagyani never has any transmigratory flight.**

---

* यं सध्य न यान्ति — They do not realise the Self here direct.

** न तस्य प्राणा उलक्रामति = His prana does not have any trans-migratory flight.

He wakes up to his Brahmic Nature and becomes Brahman.* Such a self-realised Mahatma goes to no other world, as he has no other world in Space or Time to go. He becomes the All Pervading Brahma in which Time and Space are projected. Just like the Space in the pot merges with the All Pervading Space when the pot is broken, the Brahma Gyani merges with All Pervading Brahman, when he drops his mortal coil here. On waking, the dreamer and the dream world merge with the mind of the waker. There is no more any 'Vasana' remaining in him necessitating the need for taking up another embodiment to exhaust them with the necessary sense organs of speech or prana. But the three types of seekers referred to above in whom the Vasanas have not completely been exhausted, have necessarily to depart to the other higher regions to live there and exhaust them. They therefore adopt the Path of the Sun — Uttara Ayana — and reach Brahma loka to enjoy the Divine blessful enjoyments there. While they depart from this world, these Upasakas are never born again in this Human world. They live in the Brahmaloka till the Life Span of the Creator lasts and attains the Supreme Self at the time of the final dissolution of the entire Universe-Pralaya Time. The idea of 'Krama Mukthi' as opposed to 'SadyoMukti' is focussed here by Gurudev.

In the next verse, Gurudev shows how this great and secret Panchagni Vidya happened to be imparted to the Sage Aaruni belonging to Goutama Gotra by Pravahana — a Prince belonging to the Royal Kshatriya Order.

---

* ब्रह्मैव सन् ब्रह्माप्नोति = After waking up to his Brahmic nature, he becomes Brahma Itself.

पञ्चाग्निविद्यामपठन्निगूढां
यद्ब्रह्मबुद्धेरधिरोहिणी प्राक् ।
प्रवाहणं क्षत्रियमेत्य विप्रो
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ ४ ॥

> "By the divine grace and blessings, of the Supreme Self, this most ancient and highly secret Panchagni Vidya was taught to the great Brahmin sage Goutama by the Royal King Pravahana in the ancient days as a discipline of Sadhana the stepping stones — to realise the Brahman. That Supreme Brahman is Lord Siva of Soumya Kasee to whom my repeated Salutations". . . . 4

The Panchagni Vidya was known only to Khatriya — Kings of the Royal Order in the olden days. The Brahmins were ignorant of it. It was one of the Kings of Panchala — Pravahan who first imparted this knowledge to the Brahmin sage Sweta Ketu — son of Aruna when he approached him seeking this Vidya. How Sweta Ketu happened to approach the King of Panchala, seeking this most secret Sadhana discipline is most graphically described in Chandogya Upanishad in Chapter V, Cantos 3 to 9.

In the next verse, how the other seekers who perform the sacrifices prescribed in the Karma Kandha of the Vedas (Istta) and undertake and execute great social services building of Rest houses, Hospitals, digging of tanks and well, planting of trees etc. (Poortha) both motivated by ego-centric desire to enjoy the pleasures of the higher world, attain the Higher World of The Moon, adopting the southern path (Dakshinayana), when they leave their bodies, is explained.

इष्टादिकृद्धूमनिशासितैष्ष-
ण्मासैश्च पित्रा नभसा च नीतः ।
चान्द्रीं पुरीमेति ह यत्र यात्यों
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ ५ ॥

"The Souls of those seekers who have performed 'Istta' and 'Purtha' in this world as Ordained in the Vedas, as Householders (Grahasthas), while departing from their bodies at the time of death, are first taken charge of by the Diety identifying as the Smoke (Dhoma Devata). They are taken over next by the Ratri Devata — The Diety identifying as Night). They are again passed over to the "Krishna Paksha Devata" the Diety identifying with the dark fortnight of the Moon. They are then taken over by 'The Dhakshinaya Devata' — The Presiding Diety identifying with the six months of The Sun's southern orbit. From there, they reach Pithruloka — the World of the Manes. From Pithru loka they again take their higher flight to the loftier Space and ultimately reach the Realm of the Moon. But they alas! do not realise the Supreme Self, who is Lord Siva of Soumya Kasee to whom my pranams. To Him my pranams!" . . . 5

In order to bring home the idea that if the seeker fails to realise the Self in this birth itself, the repeatative painful processes of the vicous cycle of birth and death undergone by him due to the pressure of his vasanas acquired by him, through innumeral ego-centric desires entertained by him, is pointed out here. The seeker is an ordinary honest Householder living a fairly noble life performing his daily puja, prayer and other spiritual Sadhana and serving Society by his social service activities befitting to his station in life. But since these spiritual and worldly activities (Istta) and (Purtha) are done motivated by his ego-centric desires, he carries with him a heavy load of un-exhausted Vasanas at the time of death.

Till this heavy load of Vasanas are totally exhausted, and the Self is realised the repeatative process of birth and death will continue. The transmigratory flight of such a soul (Jiva) at the time of death is along a path, when is dark smoky, taking the lower (southern) orbital direction of the Sun. This is also explained in all the Upanishads and the Geeta.

After enjoying the limited and finite enjoyments of the Heavens in the realm of the Moon, on the exhaustion of the Punya, the Jiva takes his most painful downward flight to be born again in this World. The different stages of that downward flight is explained in the next verse.

खंवायुधूमाभ्रवलाहकाश्च
धारा च वृष्टेर्यवकादिरेतः ।
एतैः पतत्यत्र स यत्र यात्यों
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ ६ ॥

"On exhaustion of the merit or Punya acquired by him which enabled him to enjoy the various heavenly pleasures assuming the form and equipment befitting the world of the Moon, the Jiva descends to the lower earthern region of space. During its downward flight it reaches the region of the Atmospheric Air (Vayu Mandalam). While remaining in the Atmospheric Air, the Jiva enters the rain clouds. It drops down along with rain drops to the earth, and enters the cereals like wheat, rice etc. in the earth. In other words, the Jiva in its subtle aspect becomes the food materials ordinarily consumed by Man; on consuming these food articles, the Jiva transforms itself as the Human seed in Man. Here the subtle aspect of the Jiva assumes its gross solid form of the sperm of Man. Then according to its Karma Vasana, which is ripe for manifestation, it enters the womb of the mother at the time of the sexual union with Man and is born again as a human child. The descend or

> fall of the Jiva from the heavenly region of the Moon to the earth is in this order. But alas! that Jiva fails to realise the supreme Self with in him — the Lord Siva of Soumya Kasee. To that Supreme Lord Siva my namaskar again and again" . . . 6

If that Jiva, is noble and pure in its essential nature completely free from the negative qualities of utter cruelity violence and delusion, it assumes the Human form of a noble human being. Otherwise, it is either born as a wicked Man or Woman or takes still lower forms in the animal world according to the degree of its negative tendencies. That is explained in the next verse.

कल्याणकर्मा कमनीययोनिं
कपूयकर्मा च कपूययोनिम् ।
प्रपद्यतेऽज्ञोहह यं न यात्यों
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ ७ ॥

> "The Jiva (The Soul) that has thus descended from the Heavens to lower regions of the earth due to its non-apprehension of the Self, is re-born again in the noble forms of Brahmins or Kshetrias, according to the degree of its positive virtuous nature (Punya Atma). If however it is full of negative qualities, it is born in the lowest order of Society as Chandalas (The low born) or takes a still lower birth in the animal kingdom as dog, or pigs or cow etc. It is indeed a great pity that even the most virtuous and noble persons are caught up in the vicous cycle of birth and death due to the Non-apprehension of the Supreme Self within him. That Supreme Self is Lord Siva of Soumya Kasee to whom my humble prostrations again and again". . . . 7

In the next verse, Gurudev describes the most miserable lot of those beings, while they die, who have neither done the high spiritual Sadhana of the Panchagni Vidya nor performed any Estta or Purtha, in this life.

विद्याथवेष्टादि न सेव्यते यै-
स्ते यान्ति दशादिपदं तृतीयम् ।
पथच्युता यत् पददूरदूरं
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ ८ ॥

> "There is a third variety of Human beings who never care to do any of the higher Sadhana of meditative contemplation on the Panchagni Vidya nor even to do ordinary Puja or Prayer to the Lord (Estta) or to do their social obligations (Purtha). When they end up their miserable existence here at the time of death, their Jivas, are born again as the most despicable creatures on earth like the worms, the mosquitoes, the bugs, the vermins etc. They are denied not only the Higher flight to the Heavenly regions described as *Krama Mukti* but also the temporary stay in the Heavens. They remain ever far, far removed from the Supreme Brahman, never, never having any remote chance of redemption from that state for millennium to come. That Supreme Self is Lord Siva of Soumya Kasi to whom my repeated Namaskars". . . . 8

The redemption for the wicked Jivas who are born as the despicable species of the insect world, is almost impossible. They are having the most fickle existence of being born every moment and dying at the next. It is indeed the worst misery of all miseries which any Jiva can ever have.

Thus Gurudev has now most graphically pointed out the most miserable and lamentable lot of the Jivas who are caught up in the world of plurality and change. He next describes, how the Jiva, after having got this wonderful equipment of the

Human body can get over this ever-changing sorrow-ridden world of plurality by knowing the Supreme Brahman through a dedicated life of total renunciation.

> कष्टा गतिर्जन्मजरादिदुःखो-
> त्लुष्टा हि यं संसरणस्य धीरः ।
> तस्माज्जुगुप्सेत बुभुत्समानो
> नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ ९ ॥

"The life in this World of Samsar (World of pain and change) is miserable indeed, as it is ever assailed by the creeping old age, debilety and death. The two transmigratory flights of the Jiva after death either along the Devayana (The northern direction of the Sun) or along the Pithru yana (The Southern direction of the Sun) are also equally uncertain and pain-ridden. For these two valid reasons, a seeker of true discrimination should try to know the Supreme Self within, for direct realisation in this life itself after developing the deepest aversion, to these two relatively inferior spiritual Sadhanas. That Supreme Self to be directly realised through such renunciation of the other Sadhanas, is Lord Siva of Soumya Kasee, to whom my Pranams repeatedly". . . . 9

The fate of the Jivas belonging to the third type of human beings after death is already shown as the most miserable and wretched. Even the fate of the seekers whose souls (Jivas) on death go along the Deva Yana (Bright track) or Pithru Yana (The dark track) cannot also be said to be an unmixed blessings. They too are bothered by the fear and sorrow of birth and death. Even after attaining the Chandra Loke — the Realm of the Moon in the Heaven — the Jiva takes millions of years, before it is born again as a Human being. Even while enjoying the Moony pleasures in the Heaven, the Jivas will constantly be having the worry and fear of their prospective fall from those happy regions. Even after the fall, there is no guarantee that they will be born as human beings immediately again. The rain drops with which the Jiva reaching the earth, may by chance fall in the rivers. The rivers might carry them to the Oceans. The Ocean waters have to be absorbed by the Sun to form the rain could again. So the time-factor for the Jivas to take the shape of a human form is as uncertain, as it is long. Again, even, if the Jivas succeed in entering the cereals, they should form as food for Man's consumption to become the Male sperm. Here also the element of chance and uncertainty are there.

Even the Jivas going along the Deva Yana (Bright track) to whom there is no re-birth or return as Human being, will have to wait for millennium of years till the end of the life span of The Creater to realise the Supreme Brahman. Here also the time factor is indeed, most ominously terrifying.

For these reasons, one can, through proper discrimination easily develop, the bitterest aversion to this World of Samsar. Having got this most invaluable and rare human body, the aim of every one, should therefore be, to realise the Iswara within in this existence itself.

In the next verse "Vyswa Nara" Brahman is explained.

द्युमूर्द्धमुख्यावयवैर्विशिष्टं
वैश्वानरं कृत्स्नमुपासते यम् ।
आत्मानमात्मन्यमलान्तरंगा
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १० ॥

"The Supreme Self in its mighty macrocosmic form pervades and embraces the entire cosmic universe, with the Heaven as

> its Head and all the other regions as its various limbs. In this all-pervading cosmic splendour, it is the Most Sacred, *the All pervading Self* enlivening all living beings in it. Aupamanyu the son of Upamanyu and other great Rishis however meditated upon. It, contemplating on Its partial aspects in the form of "*Vyswa Nara*", with their mind and intellect rendered absolutely pure. That All-pervading Self contemplated by them in their heart as "*Vyswa Nara*" is Lord Siva of Soumya Kasee to whom my repeated pranams". ... 10

This Vyswanara Brahmin was meditated upon by the sage Aupamanyu as the Heavenly regions not fully knowing the real significance of the term Viswa Nara — which means really the All-Pervading Transcendental and Immanent Supreme-Self enlivening the Entire Universe. Thus the Upasana of Aupamanyu was only on just a partial aspect of this All Pervading Brahmin viz., the Head which represents the Heavenly Regions. Similarly the sage Satya Yagna, contemplated on this All Pervading Reality as the Sun — again a partial aspect of that Reality. In the same way sages Indradyman, Jana Rishi, Buddhalan and Uddhalakan meditated upon the partial aspects of the Viswanara Brahman, as the Cosmic Air (Vayu), the Cosmic Space, the Cosmic Water and the Cosmic Earth respectively. Their contemplation was according to their intellectual understanding of this Brahman, which were only the different aspects of limbs of this Absolute Brahman. They, of course, experienced a finite degree of tranquility, peace and prosperity befitting to their respective Upasanas. They, however, felt that they have not realised the Viswanara Brahman in Its total and All-full nature and that their realisation is only just a partial aspect of this Absolute Reality. So they approach the Royal King Aswapathi, seeking this knowledge. King Aswapathi imparted the complete knowledge of this great Truth on Vyswa Nara Brahman to these sages. This episode is explained in all its details in the Chandogya Upanishads in Chapter V. This is what is referred to by Gurudev in this stanza.

What is the advice imparted by the Great King Aswapathi on the Vyswa Nara Brahmin to these Rishis is described in the next verse.

प्रादेशमात्रं प्रभुमीश्वरं यं
वैश्वानरं ह्यश्वपतेरवायन् ।
विप्राश्च राजन्यपतेरजन्यं
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ ११ ॥

> "The Saintly King Aswapathi told the five Brahman Rishis that the great Vyswanara Brahman is that Self who is beyond all changes (birth or death), who dwells in the cave of the hearts of all living beings (the inner core of all beings) occupying a space as little and as that covered by holding the Thumb and Pointer finger held together (Pradesa Mantram)* and who remaining in that tiny spot regulates and controls the entire Universe as the Supreme Lord and Iswara. That Vyswa Nara Brahman is the Lord Siva of Soumya Kasee to whom my humble prostrations". . . . 11

King Aswapathi told the Rishis that what they were all along meditating upon was only each of the limbs of the whole of Vyswa Nara Brahman. Really, He dwells in all the living beings, of the Universe starting from the Heaven to the lowest Regions, in the core of their hearts. His head is Heaven, His eyes the Sun, His Pranam the Vayu, The central portion of His body the Akasa or Space, His genarative organs the

---

* प्रादेश मात्रं = The space occupied by holding the Thump finger and the pointer finger.

Water, His feet the Earth. So this Vyswa Nara Brahman is to be contemplated upon, bearing His Immanent (Adhyatmic) and Transcendental (Adi Daivic) aspects in mind.

The essence of Chandogya in the fifth chapter is concluded here. Gurudev begins the essential teachings of the 6th Chapter. The son of Rishi Aruni, Swetaketu, returns home after his study of the Vedas and the Veda Angas. He was, very much puffed up, by empty vanity and false pride on the great knowledge he had acquired during the course of his studies. Noting these pretentions in his Son, Aruni asked him “Why are you behaving with such arrogance and pride after your studies at the Gurukul? Have you, my Son, learnt that Great Knowledge from your Guru, by knowing and hearing which, nothing more is to be known and to be heard?” Swetaketu, in reply, asked his father : “What is the nature of that knowledge”? Sage Aruni thus kindled the deep desire to know the Brahman (Brahma Jiggnasa) in his son. The sixth chapter of this Upanishad is therefore a thorough discussion on Brahman, in the form of a dialogue between the father and son. The great Maha Vakya “That Thou Art” (‘Tad Twm Asi’) is explained by Sage Aruni nine times to Swetaketu here. The above idea is made clear in the next verse.

येन श्रुतेन श्रुतमेव सर्वं
यच्चेन्मतं स्यान्मतमेव सर्वम् ।
यन्निश्चितं निश्चितमेव सर्वं
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १२ ॥

“By listening to which all that is ever to be heard is listened to, by reflecting on which, all that is ever to be reflected upon is meditated upon, by experiencing which, through intellectual understanding all that is ever to be experienced in this world of names and forms is known, that Supreme Reality is Brahman — Lord Siva of Soumya Kasi. To Him my Namaskars."

... 12

By listening, reflecting and contemplating (Sravan, Mannan and Nidhidyasa) on Brahman all that is to be listened, or reflected or experienced in this World of Names and forms are attained. After waking up to the consciousness of the Supreme Self, the delusory worlds of names and forms automatically cease to exist. There can therefore be, nothing more to be heard, to be reflected upon or to be experienced other than the Non-Dual Self. There can be one and one experience only — the Brahmic Bliss alone. The Worlds of the names and forms, starting from Brahmaloka to the lowest regions are all the delusory creations born out of our mis-apprehension of the Reality. The cause of this mis-apprehension is the non-apprehension of Brahman. So once Brahman is correctly apprehended by actual experience, the mis-apprehension is instantly removed. As *the cause* has ended, *the effect* can not have any existence any longer separate from the cause. This idea is developed in the next verse.

विकार एतत् खलु नाममात्रं
जगद्यथा मृण्मयमाश्रयो यः ।
मृत्पिण्डवत् सन्ततसत्यमूर्ति-
र्नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १ ३ ॥

"This World of names and forms is ever changing and is totally illusory. It is not different from its cause, — the Supreme Brahman. The mud alone is the non-changing reality and cause of all mud pots of difference forms and shapes. The names and forms of the different varieties of mud pots have no independent reality apart from the mud. Just as the mud pots *(the effects)* have no existence apart from the mud *(the cause)*

> the world of names and forms have no reality apart from the Supreme Brahman which is its substratum. The world of plurality is ever subject to change while its substratum the Brahman is beyond all change, and ever remains as the shining Reality. That Brahman is Lord Siva of Soumya Kasi to whom my pranams again and again." ... 13

The first of the famous nine illustrations pointed out by Sage Uddhalaka to his son Swetaketu to explain the exact relationship between the World of Plurality and the Supreme Brahman is explained here. The materials cause for all mud pots is only Mud and as such the mud pots have no reality different from the mud. Similarly the material cause (Upadhana Karanam) of the Worlds of names and forms is the Brahman alone. As such, they have no Reality apart from the Brahman. The effect has no reality apart from the cause.

The same idea is being illustrated through another example in the next verse.

विकार एतत् खलु नाममात्रं
जगद्यथा हैममथाश्रयो यः ।
हेमोपमस्सन्ततसत्यमूर्ति-
र्नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १४ ॥

> "All Gold ornaments like the bangles and ear rings, whatever shape and form they assume are essentially gold only. In the same way by what ever Name and form the ever-changing world of plurality is now known, its essential reality is its non-changing substratum — the Brahman. That Ever True Supreme Self is Lord Siva of Soumya Kasee to whom my prostrations." ... 14

Here the second illustration is given. Again for the sake of confirmation of this truth a third set of similar example is shown in the next verse.

> विकार एतत् खलु नाममात्रं
> जगद्यथा पैण्डमथाश्रयो यः ।
> पिण्डोपमस्सन्ततसत्यमूर्ति-
> र्नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १५ ॥

"The changes that have undergone on the Pure iron as the knives, scissors, the sword, the chopper and various other iron implements are essentially in its name and form. Their true nature ever remains as the Iron only. In the same way, the delusory and ever changing world of Plurality apparently assumes a seeming Reality in its name and form. But it is nothing else in its essential nature but the ever real, Supreme Self which is its support and basis. That Supreme Self is Lord Siva of Soumya Kasee to whom my repeated Namaskars."

... 15

This world of names and forms before its actual manifestation was the Pure *Absolute Existence* aspect of Brahman — Sad Roopam. This is what is explained in the next verse.

> अग्रे सदासीदसतः कथं स-
> ञ्जायेत यत् सर्वमिदं ससर्ज ।
> त्रिवृत्कृतैरग्निपुरोगमैरों
> नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १६ ॥

"Just as the mud was there in its pure existential form before the pot was made, the Brahman was there in Its Pure "*Sad Bhava*" — existential form — as the seed for the Jagat to manifest. In the deep sleep — '*Sushupti*' — there is no experience of the various names and forms that appear either in the dream or in the waking. In that state what we experience is the

> pure essential aspect of the Self — Sad Roopa — a solid mass of consciousness without names and forms, but with all Potentiality to manifest as the dreamer and waker creating the Dream World and the waking world. The Brahman in its pure Sad Roopa Bhava, bursting as it were, with Its mighty potentiality to manifest as the Great Cosmic Universe is represented by the Sacred Symbol Om! This grand manifestation is effected by the Supreme Self through Its three-fold form of The Three Great elements, The Fire, The Water and The Earth. That Brahman is Lord Siva of Soumya Kasee to whom my prostrations. To Him my prostration again". ... 16

Here Gurudev first exposes the theory of the Nihilist — "*Vy-nasikas*" — Sunya vadis — one school of the Buddhist. According to the Nihilist the World has manifested in its present form of names and forms from Sunya — or Asad. Non-existence "*Asathah Sat Katham Jayaitha*".* How can the Reality emerge out of unreality? Asks Swamiji. How can something arise out of Nothing? How can a barren woman deliver a baby? There is no validity for the arguments of the 'Nihilist' in any of the Truth declarations of the Vedas. The very Sunya-Nothingness is known or experienced only because there is an ever Real conscious principle to illume that experience of Nothingness. That consciousness is the positive Sad Bhava of the Brahman.

Before creation, Brahman remains in Its Pure Sad Bhava — Pure existential nature. When Its potentiality for creation was ripe enough for manifestation, a cosmic desire arose in the Supreme Self. Why not I — the ever lonely — become the many? Out of this cosmic desire of Brahman, first the great element cosmic Agni — Tejas — was born. Then the great element, The cosmic water manifested. Next the great third cosmic element, The earth was created. Through the permutations and combination of these three great elements the gross vast mighty universe was created. After, creating this cosmic universe, the Supreme Self, Itself entered it as the Great Life principle — Jiva — in its Self — reflective form, as it were, to enliven it and keep it alive and kicking. All these are going to be explained subsequently.

---

* असतः सद् कथं जायते = How can something arise from Nothing?

प्राणादि सम्यगृघ्रियते च येन
जीवात्मना विश्वमनुप्रविश्य ।
व्याकुर्वता नाम च रूपमस्मै
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १७ ॥

"The Brahman, after entering the Jagat — the cosmic Universe — as the limited Jiva, as it were, began to create and illume, through the Prana and all other instruments of creations following Its own law of cause and effect, and became the vast cosmic of infinite names and forms. That Brahman is Lord Siva of Soumya Kasee to whom my repeated pranams". ... 17

It should be remembered here that it is illogical to state that the Infinite Brahman, which is never born (as it is ever present) and whose very nature is bliss absolute, by its own volition became the finite world of names and forms suffering the endless varieties of sorrows and miseries. What is logical and reasonable to infer is that the Supreme Self in Its reflective manifestation, as it were, is the limited Ego — Jivatwa Bhava — identifying with the World of Plurality.

बुद्ध्यादिमात्रान्वयजो हि यद्व-
दादर्शबिंबः प्रतिभाति जीवः ।
या देवता न च्यवते महिम्नो
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १८ ॥

> "The limited, finite Jivathwa Bhava, apparently assumed by the Pure Absolute Brahman, is its reflective manifestation in the equipments of the Intellect etc. just like the reflective image we see in a mirror. The nature of the Jiva — the limited Ego — is nothing but the reflected image of Brahman in the finite equipments of Intellect, Mind and the Sense Organs. So the immaculate Pure Brahman remains ever Pure and unaffected in Its Absolute form even after the creation of the World. None of the finite or limited attributes of the Jiva ever affect the Pure Brahman who is Lord Siva of Soumya Kasee to whom my repeated Pranams". ... 18

The glorious sun shining in the sky is never affected by the distorted or broken form of its images in the reflected media. The image reflected in a Mirror or the shadow cast by any person never affect him, whatever changes have undergone to its reflected image or shadow due to the imperfections of the reflected medium. Similarly the happiness or sorrows of the Jiva — the reflected image of Brahman — due to Its identification of the equipment of the intellect or Mind (the reflective medium) — never affect the Supreme Self. The identification of the Jiva with the Intellect or Mind or Sense organs is due to its non-apprehensions of the Supreme Self (Avidya or Ignorance).

After thus creating Fire, Water and Earth, they were mixed in various permutations and combinations and these worlds of names and forms were formed by the Brahman. All manifested beings and the World of Plurality are nothing but the result of these three-fold combination of these cosmic elements. How this is done is being explained in the next four verses.

तेजोंऽबुपृथ्वीमयमग्नितत्वं
तेभ्यो न भिन्नं न च वस्तुतस्सत् ।
तथा जगद्यस्य विकारमात्रं
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ १९ ॥

"The gross element Agni (fire) is made up of Tejas — the subtle fire content — Water and Earth. As it is the product of the three-fold combination of Tejas, Water and Earth the gross fire that we see is not anything different from these constituent parts. So the fire has no independent Reality or existence as such. When the Gross fire element is analitically separated, the Red coloured flame is the attribute of Tejas, (fire element in its subtle form), White colour the attribute of water and its black colour the attribute of Earth. So the element fire has no absolute Reality as such. Its Reality is only name-sake as it is dependent on these three-fold combinations. Similarly, the world of Plurality has only a name-sake Reality, as it is also dependent on these three-fold combination of these three elements in their permutations and combinations. So Brahman which is the ultimate cause of this three-fold combination of these elements in creating this world of change, is the absolute Reality of the World and that Supreme Self is Lord Siva of Soumya Kasee to whom my endless pranams". ... 19

The World of Name and forms is the result of the combination of fire, water and earth created by Brahman. So the world of plurality is the *effect* while its ultimate *cause* is Brahman. Since no *effect* can have any existence or Reality apart from the *cause,* Brahman is the Reality of the World. The Reality of the World is therefore purely apparent and name-sake. In the next verse the Sun is given as another illustration.

तेजोंऽबुपृथ्वीमय एष सूर्य-
स्तेभ्यो न भिन्नोऽस्ति विवेककाले ।
तथा जगन्नास्ति हिरुण्यतोऽस्मै
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ २० ॥

"The Sun looks very real to the on-looker. But the Sun's Reality is only apparent as it has no independent existence apart from the three-fold combination of fire, water and earth. Similarly since this world of names and form is the result of three-fold combination of these three great elements, which in turn are the creation of the Supreme Self, the Jagat or the cosmic universe is nothing different from the Brahman. That Brahman is Lord Siva of Soumya Kasee to whom my pranams again and again". ...20

Next the Moon is given as a third illustration to confirm this idea.

तेजोंऽबुपृथ्वीमय एष चन्द्र-
स्तेषां हि रक्तार्जुनकृष्णरूपैः ।
रूपी भवत्येवमिदं यदीयं
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ २१ ॥

"The Moon is again made up of the combination of fire, water and earth as all other creations in the manifested world. The Red, The White and The Black colour aspects of these three elements constitute the Moon. So, the seeming Reality of the Moon is derived from the Reality of these three elements.

Apart from these three elements, the Moon has only an illusory Reality. In the same way the manifested world which is the result product of the combination of these three elements created by Brahman, has no Reality apart from the Brahman. That Supreme Brahman is Lord Siva of Soumya Kasee to whom my pranams. To Him my pranams". ... 21

The fourth example indicated is the lightning.

तेजोंऽबुपृथ्वी विकृतिश्च विद्यु-
द्विचारितेऽपैति तटित् प्रतीतिः ।
तथा यदग्रे न जगद्विभात्यों
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ २२ ॥

"Just like the Fire, the Sun and the Moon mentioned in the three verses above, the Lightning is also made up of fire, water and Earth. In other words it is the name given to their combination in a particular proportion. Hence its reality is also purely Name-sake. On reflecting on these examples it becomes quite clear that, this manifested universe has no reality apart from these three elements. Which come into being as a result of creation as willed by Brahman. So before creation, there was only the Sad Roopa of Brahman — Pure existential aspect of Brahmin in all the three period of time. There was no trace of the Universe there. The Lord Siva of Soumya Kasee is that Supreme Lord to whom my pranams. To Him my Pranams again". ... 22

Through these verses, Gurudev wants to bring home the idea that The World of Names and forms are the effect of the three-fold combinations of these three primordial elements of Fire, Water and Earth. These three elements are again, the three different manifestations of Brahman only. The Reality claimed by the Manifested universe can therefore be only illusory as it has no existence apart from Brahma. The Effect can not have a Reality apart from the Cause. What forms these three elements take in the bodies of the Living Beings is explained next.

अन्नस्य धातुर्जलतेजसोश्च
हृत् प्राणवाचोऽणुतमोऽभिमानी ।
यस्तत्र कर्तृत्वपदे पतत्यों
नमश्शिवायास्तु नमोऽस्तु तस्मै ॥ २३ ॥

"The food produced from the Elements Earth, The Water and The Fire become respectively the mind, the prana (vital energy) and the speech in all living beings. When the Self within, in all living beings identifies Itself with the mind, Prana and Speech, it arrogated to itself the egoistic idea of the doer-ship and the enjoyership and slips from its Pure immaculate nature. That Pure Self in all living beings is Lord Siva of Soumya Kasee to whom my humble pranams again and again". ... 23

Here Swamiji very clearly analyses the three aspects of food, with reference to Earth, Water and Fire and shows what transformation they undergo in the living beings. The food taken by Man, has the Gross aspect, inter-mediary aspect and the subtle aspect according to the earth-content, water-content and fire-content in it. The gross earth content of food transforms itself as the daily refuse we reject. The intermediary part or middle content becomes the flesh, while its subtle content changes as the mind. In the same way the Water have its three-fold aspects. The gross water content, become the Urine, its middle content the blood and its subtle content the Prana — the vital Air. The gross content of fire becomes the bones, the middle content the marrow and the subtle part the speech. By consumption of Ghee, Oil etc.

which are having a lot of the firey ingredients in them, the organs of speech becomes very strong. The prana leaves the body when one is denied water to quench his thirst indefinitely. The mind becomes very weak if one does not take solid food. So mind is "Anna Maya" nourished and nurtured by the solid food, Prana is 'Jaloo maya' (Nurtured by water) while speech is Tejo Maya. (Nurtured by fire.)

In the next verse, Gurudev gives more details of the Mind, nurtured and nourished by solid food.

नाश्नाति पञ्चदश चेत् पुरुषो दिनानि
भायान्न षोडशकलः पठितं हि किञ्चित् ।
तस्मान्मनोऽन्नमयमंबु पिबेन्न बाधः ।
प्राणस्य तत्र विहरन् गतिरस्तु शंभुः ॥ २४ ॥

> "If one who fasts for sixteen consequitive days "Shodasa Kala" without any food, his mind will stop functioning. He will not remember anything he has studied or learned. The mind is thus fully depending on the food we take to form its thought-contents. But even without food the life can be sustained in the body if water is taken regularly retaining the Prana. The Supreme Self who reveals in the Mind as the Mental thoughts conceived by the Ego-centric Jiva, is Lord Siva of Soumya Kasee to whom my Namaskars" ... 24

The "Shodasa Kala" referred to here means that one who does not take food for 16 days, all his mental strength will be totally shattered. Each Kala means each day. Memory Power is depending on one's mental strength. All kinds of food consumed by Man are covered by the term '*Anna*' here. For retaining Prana, consumption of Water is essential. The ideas contained in the fore-going verses about the control exercised by the food we take, in shaping our thought-pattern is explained more clearly in the 17th chapter of Bhagavad Geeta also.

The Ego — the Jivan which is the reflective Self identifying with the mind, intellect etc. employs this mind to have its waking and dreaming experiences. At the time of deep-sleep it folds up this mind in itself and merges in its Reflective Self. This idea is explained in the last verse of this Section.

पायादुपाध्युपहितः पुरुषोनुवेलं
ध्यायन्निव व्यवहरन्निव दृश्यमानः ।
यस्यां विवित्त्युपशमे परदेवताया-
मानन्दधाम्नि विनिमज्ञति मां स शंभुः ॥ २५ ॥

"The Self identifies with the body, mind and intellect and becomes the Perceiver, Feeler and Thinker. When It identifies with the body, it becomes the Waker and enjoys and suffers the waking world experiences. When it drops its identification with the Physical body and identifies with the Mind and Intellect, It becomes the dreamer and experiences the tragedies and Comedies of the dream world. When it drops its identification with all these three equipments, It becomes the deep-sleeper, and returns to its true Blissful Sad Roopa. That Supreme Self is Lord Siva of Soumya Kasee to whom my Namaskars. To Him my Namaskars again". . . . 25

Gurudev, here compares the identification of the Self with the body to the entry of a person into a big city. What the persons experiences in the big city are compared to the objects, emotions and thoughts, perceived, felt and thought, as Perceiver, Feeler, Thinker by the Self by its identification with the body, the mind and the intellect. These experiences in the three States of Existence, Waking, Dreaming and

Deep-sleep are what are referred to here. The waking and dream experiences are the result of the Jiva's identification with the body, mind and intellect, while the deep-sleep experience is when the Jiva returns to its ever blissful nature of the Pure Self, droping all its identification with these three-fold equipment. The etimological meaning of the Sanskrit word "Sushupti"* is Returning to one's Self. That Pure Self is invoked here as the Lord of Soumya Kasisa.

Here the main ideas of the fifth chapter and the sixth chapter of cantos 1 to 7 of Chandogya are covered. The sixth chapter is the Great elaboration of the Maha Vakya *'Tha Thwam Asi'* through the famous dialogue between Uddalaka, the Great Master and his son Swetaketu. First the nature of Brahman and its relationship with the world of Names and forms is explained through the three famous examples of Mud, the Mud pots, the Gold and the Gold ornaments, the iron and the iron implements. Next how the world of plurality happened to be created by Brahman is indicated by the three states of existence *Jagrat, Swapna* and *Sushupti* undergoes by the Self by the identification of the Self with the Body, Mind and Intellect. The conversation continues in the sixth chapter and is summarised in the next section.

---

* स्वं आपति इति – सुषुप्ति = Return to one own Self.

SECTION XI

This section summarises the main ideas left over in the sixth chapter, the thoughts of the 7th and 8th chapters of Chandogya Upanishad.

शरीरशुङ्गो ह्ययमन्नमूल-
स्तस्यापि चापोऽग्निरपाञ्च मूलम् ।
अग्नेश्च यन्मूलममूलमेत-
त्तं विश्वनाथं शरणं प्रपद्ये ॥ १ ॥

> "The *root cause* of the Human Body (the bodies of all living being in this world, in fact) is the food taken by them. The *root* cause for all the food taken by living beings is the Water. The *root cause* for all the Water taken in, is the fire, (the Tejas), the body-heat. The Root cause of fire is the ever cause-less cause-Brahman in Its 'Sad Bhava'. That Brahman is Lord Viswanath to whom I surrender." . . . 1

Here the causeless-cause of Brahman from whom this World of Names and forms, and all the living beings in it, emerged, exist and ultimately dissolve, is indicated. The nature of the Supreme Self is described here through the operation of the Law of Cause and effect, as a reply by Sage *Uddalaa* to the question of *Swetaketu*. "If the body is the effect like *the Seed,* what is its *ultimate cause.*" After pointing out this cause-less Self, through the experiences in Sushupti, the deep sleep state of the three states of existence (Waking, Dreaming and Deep sleep), Sage Uddalaka, attempts to indicate the *Sad Rupa* of Brahman through the operation of the law of causation, taking food, water and fire as examples. We know that physical bodies of all living beings are born out of the food we take. How the food we take ultimately become the Seed in the male species of living beings is also well known. So the Seed from which the physical body is created is the *effect* born out of the *cause* food. Food is, in the normal course, taken when one is hungry. The hunger is caused by the dissolutions of the food materials taken, through the interaction of the various secretions in the Physical body. These secretions in the body are all in liquid form — another manifestation of the element water. So the ultimate cause of hunger because of which we take food is only water. Hence *food* is the *effect* and *water* is the *ultimate cause.*

We take water, when we are thirsty. The thirst is caused because, the Water already taken has been absorbed in the body transforming it as blood, urine and prana. The transformation of water taken in, to quench the thirst, is caused by the Body-Heat — The Tejas — The fire element. So the *ultimate cause* for the water we take in, is fire which generates the necessary body-heat. This Body-Heat remains in the body as long as one is alive. The body becomes cold when life departs from it. So it is obvious that Life Principle is the cause of the Body-Heat in all living beings.

What is the cause of this Life Principle? It is ever the cause-less cause the Pure Self. The Self cannot be realised by this logical process of causation-hunting. The very exercise of causation-hunting is but an Intellectual quest. The very intellect which is itself enlivened by this Pure Self can never, never, realise it as an object. The Intellect ends or merges back with self Om Realisation of the Atman, just as the Image disappears when the Mirror is removed. That Self is Lord Viswanath of Soumya Kasee to whom my endless Namaskars.

It has already been pointed out in the previous sections, how the most subtle aspects of fire, water and food (Earth) finally transform as the speech (vak), the Mind and Prana in the Human body. How and in what manner these three depart from the Human Body when the Jiva, the self leaves it, at the time of death, is explained in the next verse. (Chg. Chap. 6, Conto.8.)

यतोऽस्य वाणी मनसि प्रशाम्य-
त्यने मनोऽग्रौ स च हव्यवाहः ।
यस्मिन्परे ब्रह्मणि चाप्रकम्प्ये
तं विश्वनाथं शरणं प्रपद्ये ॥ २ ॥

> "When one dies first his speech, dissolves itself in his mind. Next his mind dissolves in the Prana-Vital Air, just as it does at the time of deep-sleep. At that stage, the man from whom the life is on the point of departing becomes completely senseless, remembering nothing of the past life. The Prana in which the speech and Mind have dissolved, dissolves itself in Tejas — The Body Heat. Most execruciating Pain all over the body is experienced by the dying man at this stage. All his physical movements gradually stop automatically and his body remains stiff. Still the Body-Heat will be there as the last symptom of life representing the Tejas. Those who remain all around him will not be able to know whether he is still alive or dead. Gradually his body becomes cold. The last symptom of life in the body — The Tejas-Body-Heat also dissolves in the Jiva which leaves the body and merges with the All Pervading Supreme Self who is Lord Viswanath of Soumya Kasee. To That Supreme Lord, my Prostrations!" . . . 2

When one dies the departing Soul-Jiva drops here only his gross, outer physical covering made up of the gross aspects of food. (Anna Maya Kosa.) The subtle body — (Sukshma sareera) composed of the Mind and Intellect is still encompassing it — the departing Jeeva). If the Vasanas — the unfulfiled desires — which are the essential ingrediants of this subtle body of the Jiva are lofty and highly spiritual, seeking the Brahman, It continues its path up-ward through the higher regions till ultimately, It realises the Supreme Self. Such a Jiva is not born again in the Human form. If on the other hand, the un-fulfilled desires of the finite Self — the Jiva — at the time of death, are Purely material egoistic, selfish, it will be born as human being or other living beings on this earth again, to fulfil those vasanas. This is just like our experience in the deep-sleep. When the Ego with its identification with the body, mind and intellect, totally merges with the Self, we have the deep-sleep experiences. It is, in fact a temporary daily death of the Ego. It wakes up from the temporary death — to continue its dreaming and waking experiences, prompted by its un-fulfiled desires. The role or the fate of the Jivas which are re-born in this World again is exactly similar.

In the two verses above, the ultimate cause for the entire world of Names and forms is the Sad Bhava of Brahman, has been made clear. This great truth is reflected upon by the learned spiritual seekers through the great Truth declaration "*That Thou Art*" contained in the Vedas, and directly realise the Supreme Self, themselves. This is being explained in the following verses.

अणिष्ठमात्मा जगतश्च मूलं
सर्वस्य साक्षात् सुधियो विदन्ति ।
यद्ब्रह्म सत्तत्वमसीति वाक्या-
त्तं विश्वनाथं शरणं प्रपद्ये ॥ ३ ॥

> "The Supreme Self, which is the subtlest of the subtle, which is the indwelling self in the core of all living beings enlivening them, which is the ultimate cause for this vast universe of Plurality, and which is transcendently realised by the truly learned seekers, reflecting and contemplating on the great advisory Truth declaration "*That Thou Art*" is Lord Viswanath of Soumya Kasee; To that Supreme Lord I totally surrender." ... 3

The non-apprehension of Man of his true nature, the Self, is not the happening of Today's or Yesterday's. It was there from the very beginning of creation of this World of Names and forms. None can say when it began and so it is without any beginning. Man is therefore steeped in this stuper of ignorance from the Time of Creation, suffering all the miseries and agonies of this worldly life. Taking pity on this agonising lot of Man, Men of Self Relationisation advise them thus "Oh Yee! Gentle and dear ones! Why should you suffer all these miseries of the world which are purely illusory. You are neither the doer, the enjoyer or the sufferer of this world of Plurality. You are verily that Supreme Self which is the ultimate cause for this manifested world and all the living beings excluding yourself. As the cause is ever present, inherently in its subtle form in all the effects including you, You the effect, in essence, is not different from the cause — the Supreme Self. That Supreme Self is you in your real essence. 'That Thou Art' is the great declaration of Truth. Once you reflect and contemplate on this declaration, you will discover your total identity with the Supreme Self."

We saw in the discussion so far, that The Supreme Self alone is the Reality — the causeless cause of this World which is illusory (Mithya). We also found that the Jiva — the Ego — is also illusory being an image of the Self in the Reflecting

Medium, the Mind and Intellect. But this Jiva is stated to be returning to its true nature — the Self everyday at the Time of deep-sleep — '*Sushupti*'. "Swa-apa-eti-Sushupti" (स्वं आप इति सषुप्ति) But it is indeed enigmatic that Jiva is not aware or conscious of the Self — Its true Sad Bhava at the time of deep-sleep. This enigma is explained in the next verse.

प्रजास्तरूणां रसवत् सुषुप्तौ
संपद्य यस्मिन् सति निर्विशेषाः ।
वाक्येन यत्तवमसीति वेद्यं
तं विश्वनाथं शरणं प्रपद्ये ॥ ४ ॥

"The Honey bees gather the sweet content from different flowers of bewildering variety of trees and plants. The degree of the Sweet tastes of these sucklings gathered by them may not be the same. But when all these are gathered together, as the total mass of Honey, the differences in their Sweet tastes cannot be recognised. In the same way, when all the living being, when they enter the state of deep-sleep, they merge in this totality of Sad Rupa of the Supreme Self. In this total merger, all the Jivas lose their separate Ego centric individuality — rendering them incapable of separate cognition of the Self. The recognition of the Supreme self is only possible by duly reflecting and contemplating on the deep meaning and significance of the Maha Vakya 'That Thou Art'. That Supreme Self who is realised through such a contemplation is Lord Viswanath of Soumya Kasee to whom I totally surrender." . . . 4

This is another of the Nine famous examples described by Sage Uddalaka to his illustrous son Swetaketu, to illustrate that only through the proper reflection and contemplation on The Maha Vakya 'Tad Twam Asi' the Self knowledge will really dawn on the seeker of Truth. (Chapter 6 Chando. 9)

Yet another example is described in the next verse. The Jivas who have merged with the Supreme Brahman, at the time of deep-sleep, or death or at the time of total dissolution (Pralaya) of the Universe are not only not aware of the Supreme Self at the time of their merger, but they do not recollect or remember that they are returning from their *true nature* of the Self, at the time of waking daily, at the time of re-birth as another living being after death, or as a New Jiva at the time of the next cycle of creation after the total dissolution. In other words, the Jivas not only fail to identify the Supreme Self at the time of their merger with It, but also is unaware of It, when they emerge out of it seeking new experiences. A person who has slept in his house, goes to another house, on waking — he, however, remembers from where he has come on reaching the second house. Such a memory or awareness of the Self is not seen among the Jivas, when they emerge out seeking new experiences. Why? This is explained in the next verse with the suitable illustrations.

अब्धेर्यथाब्धिं प्रविशन्ति नद्यो
व्याघ्रादयो यद्व्यपियन्ति तद्वत् ।
वेद्यं विचारेण च तत्त्वमस्या
स्तं विश्वनाथं शरणं प्रपद्ये ॥ ५ ॥

> "All the rivers that flow from different parts of the World lose their identities on reaching the Ocean. They can never get back their river-water-identity in its quality, quantity, direction or names, again, once they merge with Sea. Like the Rivers, the living beings like the tiger, the worms, the flys, Human beings also lose their identity on merger with the Supreme Self, during the deep-sleep stage, during death or during the dissolution of the World. But unlike the rivers they retain their identity while emerging out of the Supreme Self after the

deep-sleep, death or dissolution of the World and assumes their respective former roles. Either during the merger with the Self or emergence from the Self, they, however, are, alas! not aware of the Self. This awareness of Brahman can be had only by deep reflection and meditation on the Self through the proper study and understanding of the Maha Vakya "That Thou Art". The Supreme Self so realised is the Lord Viswanath to whom I surrender." ... 5

अजीवमेतन्म्रियते शरीरम्
वृक्षोऽपि शुष्यत्यपजीवकश्चेत् ।
स एव सद् यत्त्रिपदैकवेद्यम् ।
तं विश्वनाथं शरणं प्रपद्ये ॥ ६ ॥

"When life leaves this body, it is the body that dies and not the Jiva. Similarly the tree dries up and withers, when the life in it departs. In both the cases, the life never is extinct, when the two bodies die. That death-less life, in its subtlest and most essential form is the Supreme Self. By the proper analysis and reflection on the three words 'Tad', 'Twam' and 'Asi' in the Maha Vakya, the Supreme Brahman can be realised. That Supreme Lord is Lord Viswanath to whom I totally surrender." ... 6

When the branch of the tree is cut or dries up, the tree never dies. What happens is the life in that branch goes to the other parts of the tree. Only when the life in all the parts of the entire tree leaves it, the tree dries up and dies. The life in the tree is not dead but the equipment through which it manifested all along as the tree alone is dead. In the same way when any of our limbs or organs are damaged or removed, we do not die. The life that enlivened that limb or organ departs from it. Only when the life pervading and presiding in the entire body leaves it, the body dies. So death is only for the body and not the life. The Jiva the Self is deathless (Chapter 6, Canto. 10 Chang.). Stanzas 5 & 6 describe the 4th and 5th of the Nine illustrations pointed out by Sage Uddalaka.

The next doubt of Swetaketu is how does the subtlest of the subtle Sad Brahma without any name or form becomes the mighty and the grossest Universe of Names and forms? This doubt is answered in the next verse by the illustration of the Peepal Tree and its Seed. This is illustration No. 7.

न्यग्रोधबीजाद्विटपीव जज्ञे
यतस्सतोऽणिम्न इदं समग्रं ।
श्रद्धावता यत् त्रिपदैश्च वेद्यं
तं विश्वनाथं शरणं प्रपद्ये ॥ ७ ॥

> "In the fruit of the Peepal tree (Vata Vriksha) there are innumeral seeds far too tiny for the naked eye to perceive. Still from such a tiny seed, when congenial conditions and atmosphere favour it, the most mighty spreading Peepal tree grows up. In the same way, the vast world of Names and forms emerge out, from the minutest and subtlest 'Sad Bhava' of the Supreme Self. That Supreme Brahman can be properly understood and realised, by sincere reflection of the three words in the Maha Vakya "Tad Twam Asi". That Supreme Iswara is the Lord Viswanath of Soumya Kasi to whom I surrender."
>
> . . . 7

Here in this verse, Gurudev stresses the importance of 'Sraddha' which in Vedanta means the unflinching faith in the advice of the Guru and the sacred scriptures. Only those who have such unflinching faith can alone contemplate and reflect on the three terms 'Tad', 'Twam' and 'Asi' (That Thou Art) in this Maha Vakya. Mere intellectual understanding of the perfect identity of the Imminent, Self within, with the Transcendental Self without is not enough. In the light of this intellectual understanding this identity has to be intuitively experienced, through reflection and meditation. On such intensive reflection and contemplation, the Sadhak (seeker) will wake up to the realisation that his tiny little, most subtle Self within is nothing different from the All Pervading Self without manifesting as the vast Universe of Names and forms. So the Sage Uddalaka says 'Oh Swethaketu, you are verily That'. To That Supreme Self manifesting as Lord Viswanath I surrender. (Chap. 6, Canto. 12 of Chandg.).

The next doubt of Swetakethu is that though the Supreme Self is the cause for this world of Names and forms, why is it not visible or perceivable to the naked eye as the Seed of the Peepal tree? This doubt is cleared in the next verse through the example of Salt and Water.

यथाप्सु लीनं लवणं न पश्ये-
दणिम्न एवं यदलभ्यमक्षैः ।
ग्राह्यं च बुद्ध्या त्रिपदैर्गुरूक्तै-
स्तं विश्वनाथं शरणं प्रपद्ये ॥ ८ ॥

"The Salt put in the water dissolves and disappears in it. It however remains in the water unperceivable to the naked eye. In the same away the 'Sad Bhava' of the Supreme Brahman, remains in this world of names and forms, invisible and unperceivable to the sense organs because of Its all pervading subtlest nature. That Supreme Self, in Its subtlest form, permeates and pervades the entire Universe, and can be known and realised only by approaching a true master established in Brahmic consciousness, and listening to his Advice on these three sacred words "Tad Twam Asi", That Brahman is Lord Viswanath to whom I totally surrender." . . . 8

The Salt dissolved in the Water can not be identified by merely looking at the Salt water solution nor by touching it. It can be identified and realised only by testing it. In the same way the Supreme Self within which is the ultimate cause of this Universe is beyond the cognition of the sense organs, mind and intellect. It can be known and realise only through the advice of a competent master and following the various spiritual sadhanas prescribed by him. The 8th example illustrated by Sage Uddalaka is pointed out here. (Chg. chapter 6, Canto. 13)

The next doubt of Swetaketu is "Oh father, the Salt in the Salt solution of water can be known by testing it either from the top, sides or bottom. In the same way is there any device means (Upaya) by which the all pervading Self can be realised? The answer is in the next verse.

विक्रोशताऽऽबद्धदृशा स्वनीवृ-
न्नरेण गम्येत यथा यथोक्तम् ।
आचार्यवानृच्छति यत्त्रिशब्दै-
स्तं विश्वनाथं शरणं प्रपद्ये ॥ ९ ॥

"A Man happened to be attacked by a gang of High-way robbers. They robbed him of all his possessions. After blindening him by putting a thick bandage round his eyes, they threw him in the thick of a Wild forest. On hearing his pitiable cries and shoutings for help, a kind hearted traveller going along the way, goes near him, un-ties the bandage and showed him the way to reach his destination. In the same way 'The Jiva' which is now caged, cribbed and cabined by its ego-centric identification of the body, mind and intellect, can get its ultimate release from this bondage and get back to its true nature of the Infinite Self only by listening and understanding the true meaning of this Great Triple worded Truth declaration 'That

Thou Art' from the true Master. That Infinite Self is Lord Viswanath. I surrender unto him." ... 9

Here the Self happens to slip from its Infinite nature by not apprehending Its true aspect. This non-apprehension leads It blindly to several mis-apprehension by its ego-centric identification of the body, mind and intellect. Caught up in this ego-centric identification, it arrogates to itself the doership, the enjoyership; for all the joys and sorrows experienced by it in the world of Plurality. Only by the Grace of the Infinite Lord or the meritorious spiritual sadhana done by It, in its earlier manifestations, such a Jiva happens to meet a True Spiritual Master, just like the un-fortunate blinded Man lost in the Wild forest is helped by the kind-hearted traveller. On listening and reflecting the true meaning and significance of the Triple worded Maha Vakya from the Master, such a Jiva, blessed by such a Master, gets the ultimate release from this Samsara bondage and becomes a Self-Realised soul. (He wakes up to his true nature of the Self. He becomes a Jivan Mukta). That Paramaswar — the Lord of all Lords is Lord Viswanath of Soumya Kasi. To Him I surrender totally. The nineth and the last example is pointed out here. (Chg. 6th Chapter Ganto. 14).

The next doubt of Swetaketu is whether such a Jiva, attains direct Release — "Jivan Mukti" or gradual release — 'Krama Mukti' while dropping his physical body here. That doubt is cleared in the next sloka.

मूर्खो मुमूर्षुस्सति यत्क्रमेण
विद्वान् मुमुक्षन्नपि तादृशैव ।
संपद्यते यत्र पदत्रयेण
तं विश्वनाथं शरणं प्रपद्ये ॥ १० ॥

"Irrespective of the fact, whether the departing soul (Jiva) at the time of death, is a true seeker of the Self, or on the other hand steeped in ignorance of the Self, both of them merge with the Sad Bhava of Brahman. The Jeeva which is steeped in its ignorance of its true Atmic nature, is born again, according to its Karma Vasana or 'Samskara' in the previous birth, while the true seeker of Brahman merges with Brahman without any return to this World. Only by the proper contemplation of the Triple worded Maha Vakya "That Thou Art", the seeker of the Self can attain Brahman who is the Lord Viswanath of Soumya Kasi. To That Infinite Lord I surrender." ... 10

The idea contained in Conto. 15 of Chapter 6 of Chg. is given in the above verse. The further doubt of Swetaketu is if both the knower of Brahman, and the one ignorant of Brahman, merge with the Sad Bhava of the Infinite Self at the time of their death. Why is it that the ignorant of Brahman is born again in the World, while the knower of Brahman has no such return? This doubt is answered in the next verse by another illustration.

संपद्य यस्मिन्नबुधोऽबुधस्तु
प्रपद्यते जन्म मृषाभिसंधः ।
ज्वलत् कुठारग्रहवत् त्रिगम्यं
तं विश्वनाथं शरणं प्रपद्ये ॥ ११ ॥

"Though the mode of Exit from the body in the case of both, the knower of Brahman and the Ignorant of Brahman is the same, the former never returns to this world again, as he becomes one with Brahman. While the latter returns to the world to be born again according to the most dominant Ego-centric desire, he entertained at the time of the final exit from the body. This is illustrated here through the practice of the trial prevalent in the olden days making the suspected persons

> of a theft hold a red-hot iron axe. The belief behind this trial is that one who is the real thief will get his hand burnt by holding it; While the innocent will not be affected by it. The knower of the Supreme Self, by his steadfast hold on the ultimate Reality of Brahman will never be affected by the samarie burns, just as the innocent is not affected by holding the red-hot iron axe. By the clinging adherence to un-truth about Brahman due to the non-apprehension and the consequent mis-apprehension of the Self, the ignorant of Brahman, is roasted in the samsaric fire, like the real thief getting his hand burnt by holding the burning axe. Only through the deep and discriminatory study of this great Maha Vakya of three words from a competent master alone, the seeker can become a True knower of, Brahman, who is Lord Viswanath of Soumya Kasi. To that Parameswara I surrender." ... 11

In the case of the ignorant of Brahman, the vasanas are not exhausted, at the time of quitting this physical body. Goaded by these vasanas he is forced to take a new birth. The Gyani, the knower of Brahman has exhausted both his *prarabdha vasanas,* (vasanas which have already manifested) and his *Sanchitha vasanas* (vasanas not yet ripe for manifestation). He got rid of the former by leading a Self-less dedicated life of service to the Lord, and the latter by the fire of the true knowledge of the Self. So there is no trace of any vasana left in him at the time of exit from the body. The ever dominating thought current at the time of his death will only be about Brahman and Brahman alone. One becomes or gets only what he thinks is the Universal law. So he becomes or wakes up to his Brahmic Nature, which is birthless and deathless. That Brahman, realised by contemplating on the Maha Vakya of the three words 'Tad Twam Asi' is Oh Swetaketu verily yourself. On hearing this advice, Swetaketu is cleared of all his doubts and realises the Self himself. (Chg. Chap. 6, Conto. 15)

With this, the 6th chapter of Chandogya, is ended. All the main ideas contained in this Great Advisory Truth declarations 'Tad Twam Asi' have been faithfully brought out by Gurudev from the stanza 3rd to 11 in this section. The Nine most famous illustrations given by Sage Uddalaka to his son Swetaketu to prove the identity of his Individual Self to the Total Self are most beautifully reproduced in these 9 verses. The 9 illustration are enumerated here for the sake of ready reference (1) Mud and Mud Pots, (2) Gold and Gold ornaments, (3) Iron and Iron implements, (4) Honey and Honey-bees, (5) Rivers and the ocean, (6) The Peepal tree and its seeds, (7) Salt and Salt-water solutions, (8) The tree and its dried up branches, (9) The Robbers and the blinded Man. The last two chapters 7 & 8 of Chandogya are being explained in the subsequent verses.

In the next sloka onwards, the 7th chapter of Chandogya begins. It also begins as a discussion between Sage Narada and Bhagavan Sanat Kumar on the great topic of Brahma Vidya — the Knowledge of the Supreme Self. Sage Narada attains complete mastery over the four Vedas, the six Veda Angas, and all other Sacred and Secular branches of Knowledge. Inspite of this Scholarship, he was not free from sorrow, attachment, and anger which occasionally made him unhappy. With a view to get over these worldly experiences of Change, once for all, Narada felt that there is no other way to achieve this but through the Knowledge of the Self and Self Realisation. So the Sage approaches Bhagavan Sanat Kumar — the Eldest of the four Kumars. This is what is explained in the next verse — Stanza 12.

शास्त्राण्यधीत्यापि शुशोच मोहा-
न्महर्षिरात्मा नवबोधहेतोः ।

यदात्मयाजी ह्यशुगात्मतुष्ट-
स्तं विश्वनाथं शरणं प्रपद्ये ॥ १२ ॥

"Eventhough. sage Narada studied and mastered all Sastras — all the branches of the sacred and secular objective knowledge. he was often assailed in his subjective self by sorrow. delusion etc. arising out of the worldly life. He, has however. heard that those who have attained the knowledge of the Self and realised. It. ever reveal in It in bliss-absolute. With the knowledge and realisation of that Supreme Self, all sorrows are ended for ever. That Supreme Lord is Lord Viswanath of Soumya Kasi. To Him I surrender totally". ... 12

All the study. scholarship and erudition of all the objective sciences both secular and sacred are in-complete without the subjective knowledge of the Self. They will ultimately end up in sorrow. and delusion, hurling one in the visions cycle of repeated birth and deaths.

In the next three verses, how Bhagavan Sanat Kumar initiates sage Narada, in Brahma Upasana — contemplation on the Supreme Self, through the Meditation on the various subjective concept in their order of superiority is explained. (Chand. Chapter 7, Canto. I)

यद्ब्रह्म बुद्ध्याह्वयवाङ् मनांसि
संकल्पचित्ते च विचिन्तयन्ति ।
ध्यानञ्च विज्ञानमथो बलञ्च
तं विश्वनाथं शरणं प्रपद्ये ॥ १३ ॥

"Just as an idol is worshipped as Vishnu or Siva, the spiritual seeker should meditate upon the subjective concepts (1) Namas (names), (2) Speech, (3) Mind, (4) Sankalpa (imagination), (5) Chitta (Buddhi or Intellect), (6) Dhyana (contemplation), (7) Vignana (experimental knowledge), (8) Bala (strength) as the expression of the Supreme Self in their due order of Superior merit. That Supreme Brahman is Lord Viswanath to whom I surrender". ... 13

In the 7th Chapter of Chandogya Upanishad, spreading over 26 cantos how Bhagavan Sanat Kumar initiated sage Narada in Brahma Vidya is most graphically described. Swami Tapovan, summaries these sublime ideas of this chapter in six stanzas starting from 12 and ending up in the 18th. After describing how and why sage Narada happened to approach Bhagavan Sanat Kumar for the knowledge of the Supreme Self, in the previous stanza Gurudev, in this stanza, describes the manner in which Sage Narada got the spiritual initiation in Brahma Vidya from Bhagavan Sanat Kumar.

When Sage Narada approached Bhagavan Sanat Kumar seeking the knowledge of the Self, Sanat Kumar first asks Narada, to let him know what all he had so far learned and studied. Narada gives a most staggering list of the various branches of knowledge, both sacred and secular he has studied and mastered. The list begins with the Vedas and ends up with the most secular branches of knowledge like Art, Music and Dancing. Sanat Kumar tells Narada that they are all but empty names.

Narada asks his Guru whether there is anything more sacred and superior than these names. Sanat Kumar tells him that Vak (Speech or Words) is superior to Names. Here it should be borne in mind, that the superiority of these various concepts is determined by their casutive nature, (Karathwa Bhava). Here the words are said to be superior to Names because, *Words* are the cause for the Names. The vowels and consonants of the words constitute the Names. In the same way, Mind is superior to speech, because without conceiving what is to be spoken in the mind, no words will come out.

Only by imagining what is to be thought, the mind can conceive any thought. So imagination — (Sankalpa) is superior to Mind.

Sankalpa of a concept is formed, by a proper assessment, of the utilitarian aspect of the concept, in the three period of time, through descriminatory analysis. This faculty in man is called Chitta — or Intellect. Chitta being the cause for Sankalpa, it is superior to it.

Only by single pointed contemplation or Dhyana alone, one can have a proper intellectual assessment of any concept. So Dhyana is superior to Intellect.

Single pointed contemplation of a concept is possible only by the experiential knowledge of it described in the various sastras. This experiential knowledge — Vignana — is therefore superior to Dhyana.

Only when one has the necessary mental vigour — Bala — all these is possible. So Bala or Mental vigour is superior to Vignyana.

Here Bhagavan Sanat Kumar advises Narada that all these subjective concepts have to be contemplated upon as the manifestation or expressions of Brahman who is the Lord of Soumya Kasi. I surrender unto Him. (Chang. Chapter 7, cantos 1 to 7)

अन्नञ्च पाथोग्नि मनन्तकञ्च
स्मृतिं तथाशामथ सूत्रदेवम् ।
ब्रह्मेति यत् सुष्ठु विदन्ति सन्त-
स्तं विश्वनाथं शरणं प्रपद्ये ॥ १४ ॥

> "The seeker of the Supreme Self should mediate on (a) Anna (food), (b) Water, (c) Tejas (fire), (d) Space (Akas), (e) Memory (smarana), (f) Desire, (Asa), (g) Prana (vital energy), in their order of superiority as the different manifestation of Brahman. That Supreme Self is Lord Viswanath to whom I surrender." . . . 14

Continuing the discussion Bhagavan Sanat Kumar advises Sage Narada that Anna, Water, Fire, Space, Memory, Desire and Prana have to be contemplated upon in the order of their superiority as the manifestation of Brahman. How their order of superiority is determined is indicated below :

In the previous stanza — Mental vigour or Bala is declared as the most Superior of the rest indicated therein. But food (Anna) is Superior to Bala, because the mental vigour is created out of the subtle nutritive elements of the food we take. If we fast for 10 days without taking any solid food, we loose all our mental vigour.

The food that we consume is caused by the Rains. So Water is Superior to Anna.

The Rains are caused by the Heat and lightning, present in the atmosphere. So fire is superior to water.

Space or 'Akasa' is the vast expanse of the sky in which the Sun, the Moon, fire and other glowing elements on this earth exist. So space is the cause for fire and hence superior to it.

The space and the various effects of it, have a reality or existence only if we are conscious of it. Just as light has no reality for a blind Man, the Space has no reality if one is not consciously aware of it. So Smarana — conscious awareness is even superior to space.

One becomes consciously aware of a thing only if that awareness is necessitated by a desire (Asa). So desire is the cause of this awareness and hence desire is superior to Smarana-Awareness.

The desire arises in the mind only if the Mind is vitalised by Prana the vital life energy. Like the hub in a wheel to which all the spokes are fixed, all the above concepts are vitalised, enlivened by the Prana. So Prana is the most Superior of all the rest. These concepts have to be mediated upon as the expressions of Brahman who is Lord Viswanath.

Here cantos up to 15 in the 7th chapter of Chandogya is summarised. The cause for this vital life energy Prana is the Supreme Lord. He is described in this Upanishad as '*Bhuma*' — the glorious almighty Brahman. Only by properly understanding this glorious Brahman, one attains that knowledge by which all knowledges are known. He becomes omniscent. For this realisation of this glorious Brahman an order of spiritual Sadhana is prescribed here by Bhagavan Sanat Kumar explaining it through the working of the cause-effect theory.

सत्यस्य विज्ञानमथाऽस्य तर्कः
श्रद्धास्य निष्ठाऽथ च हेतुरस्याः ।
तस्याः क्रिया यत् सुखमेव तस्या-
स्तं विश्वनाथं शरणं प्रपद्ये ॥ १५ ॥

> "In order to have a true knowledge of this ever glorious mighty Brahman, and discourse on it, one should have the special and experiential knowledge of Its Reality (Vignana). This 'Vignana' can be attained only by reflection on this Truth (Tarka or logical thinking). To think logically on the Truth, one should have un-questioning faith in the words of the Guru and the scriptures (Sraddha). Sraddha in a spiritual seeker is acquired only by serving the spiritual Master or Guru with deep devotion, surrender and love (Nishta). Nishta or dedicated service to Guru is possible only by the proper control of the senses, and concentration of the Mind and Intellect (Kriya). This term 'Kriya' here described as the control of the senses and mental concentration, is possible only, if the seeker has a burning desire to attain the ever-lasting, never-perishing Bliss or happiness of the Self. That Supreme is Lord Viswanath to whom my total Surrender." ... 15

After initiating Sage Narada to this grand and magnificent Reality of the Supreme Self which is the ultimate causeless cause for energising this world of Names and forms starting from Brahmaji — The creator to the most insignificant blade of grass-through its expression as the vital Life energy, Bhagavan Sanat Kumar, declares that only one who has actually intuitively experienced this Supreme Brahman is alone competent to discourse on it. Mere intellectual understanding of this Truth is not enough. How that intuitive experience of the Self within, can be had is what is explained here. Only by systematic spiritual Sadhana alone this grand experience can be gained. When Sage Narada expressed his desire to have this intuitive experience of Brahman, Bhagavan prescribed the above order of Spiritual Sadhana explaining it through the working of the theory of cause and effect.

The burning desire for ultimate release from the sorrows of this World and to attain ever lasting happiness should be there first in the seeker. With such a quest for Truth, the necessary sense control and concentration of the mind will automatically develop in him. Such a disciplined seeker can serve the spiritual master with dedication and surrender. Through such service to the Guru, the seeker gets rooted in unflinching faith in the Masters advice and declaration of the scriptures. Once such a faith is developed in the seeker, logical thinking and contemplative reflection on the Truth is effortless, easy and natural to him. When such reflective contemplates progresses steadily, intuitive blissful experience of the Self is experienced. With this experiential knowledge of the Self, he realises His ever-blissful nature of the Self and becomes competent to speak on it. That Self is Lord Viswanath of Soumya Kasi to whom I surrender. (Chang. Chapter 7, canto. 16 to 25)

The nature of the intuitive experience of a seeker at the time of Self-Realisation is indicated in the next verse. This is deliberately done by Bhagavan Sanat Kumar to sharpen the appetite of the Sage to realise Brahman.

सुखन्तु भूमा न हि सौख्यमल्पे
यस्मिन्नदृग्दृश्यविभित्तिलेशः ।
यो वै महिम्नि प्रतितिष्ठति स्वे
तं विश्वनाथं शरणं प्रपद्ये ॥ १६ ॥

> "I surrender totally to Lord Viswanath of Soumya Kasi, who is verily the Supreme mighty Self, whose very nature is unsurpassed bliss. All other happiness are most insignificant trifling and transitory. In the glory and might of the Supreme Self there is no perceiver or the perceived the feeler or the felt, the thinker or the thought or any other notions of Plurality. In the absolute sense It remains in Self without any support, independent and non-dual. It, however, in the relative sense appears as though established in its own manifested glories of the Universe." ... 16

The style and expression adopted in explaining the same Truth differ from Master to Master. This is evident from the various scriptural Texts like the Upanishad and Geeta. Here Sad Guru Sanath Kumar describes Brahman as 'Bhuma'. The term 'Bhuma' in Sanskrit means The Mighty — The Biggest — The In-comparable etc. Brahma is beyond all description and all expressions. Still while explaining it to the student, the teacher has to give some vague indication to help them for contemplating on It. Generally the method adopted in all out scriptural Text books is to indicate the un-known through the known. Narada is fully aware of the nature of the joys and happiness he has enjoyed in this World. Guru Sanath Kumar — says the joy and bliss experienced on Realising this Bhuma — the Great Self is beyond all comparison from what he has enjoyed in the World so far. The worldly joys are so fickle, transisent and little that they pale into utter insignificance when compared to Brahma Bliss. Such a Self-Realised Soul, feels such a sense of total Self-fulfilments in Life that he has nothing more to seek or desire.

Again in this World of Plurality, the objects, perceived appears to be different from the perceiver, the emotions felt are different from the feeler, the thought entertained are different from the Thinker. But when this 'Bhuma' is realised, all nations of Plurality, like the Seer and the Seen, the Feeler and the Felt, the Thinker and the Thought disappear. The World of objects, emotions and thoughts are ever perishing, being subject to constant change. While the Supreme Brahman is changeless, deathless and birthless.

Another doubt of the student Narada is what is the substratum on which this 'Bhuma' is established. The Master, says that unlike the World of Names and forms, the Supreme Brahman is ever established in Itself in its All full, Independent Non-Dual Reality. At the same time It is the sole substratum on which the World of Plurality is seemingly established. That Supreme Lord is Lord Viswanath to whom my total surrender. All these grand ideas of the Upanishad are compressed in the pregnant phrases used by Guru Maharaj in this verse. (Chg. Chapter 7 cantos 23-24).

Bhagavan Sanat Kumar indulges in these descriptions of Brahman just to sharpen the curiosity or quest for knowledge of the Self in his desciple Narada. The description of this 'Bhuma' — the Supreme Self — is further continued in the next verse.

स्वात्मा च भूमा पुरतश्च पश्चात्
यस्मात् समुद्भूतमशेषविश्वम् ।
स्वाराज्यवान् क्रीडति यद्विजानन्
तं विश्वनाथं शरणं प्रपद्ये ॥ १७ ॥

"I Surrender totally to Lord Viswanath of Soumya Kasi who is none-else but that Supreme 'Bhuma' — the All Pervading Paramatman. He pervades all the ten directions of space. He permeates and envelopes the Entire Vast Cosmos. From Him

> thus Universe of Names and forms have seemingly arisen exist and dissolve. Those who know Him, The Supreme 'Bhuman', as such and realise Him as such, become liberated souls in this birth itself. They, thereafter live a life of ever lasting bliss, enjoying in the Self, playing with the Self, reveling in the Self. Such a 'Jivan Mukta' (Liberated Soul) Sojourns through out the World absolutely free from all shackele, taking what ever form he wills." . . . 17

The above stanza summarises the ideas contained in Canto 25, Chapter 7 of Chandogya. This Self Realisation can never be attained by mere Intellectual disputations, by mere study of the scriptural text books or by other easy spiritual exercises. Gurudev, here, emphasises that there is no shortcut for achieving this ultimate end and aim of Human life. Only by intense, single-pointed, individual efforts alone, it is achieved. Those absolutely essential spiritual Sadhanas are being indicated in the next verse.

आहारशुद्धौ खलु सत्त्वशुद्धिः
तस्याञ्च भूमात्मनि निश्चला धीः ।
यस्मिंस्ततश्चाऽखिलपाशमोक्ष-
स्तं विश्वनाथं शरणं प्रपद्ये ॥ १८ ॥

> "I totally surrender to Lord Viswanath of Soumya Kasi who is virtually the Physical Manifestation of the Brahman with all the attributes of "Bhuman". This conscious awareness of His Supreme Brahmic nature will dawn only to those seekers whose Mind and Intellect have been rendered absolutely pure, and still, through the purity of the food taken, and through the total release from the three well-known fetters of the heart (Hridaya Grandhi), attachment, desire and anger (Raga, Kama and Krodha)." . . . 18

With this stanza the seventh chapter of Chandogya Upanishad is ended. Through the pregnant expressions used by Gurudev here, all the ideas in canto 26 of this chapter are pressed into service.

We have already seen that essential mental make-up of Man depends on the quality of the food taken by him. It is the most subtle content of the food we take, that constitute our thoughts — forming our Mind. If the food we take is Rajasic or Tamasic, our nature must be necessarily restless or dull. If on the other hand, our food is Swatic, our thoughts must be noble, lofty and spiritual and our Mind Pure and still. Only with such a Swatic Mind the contemplation of the Supreme Self becomes really effective.

Here by the term 'Ahar' (food), Gurudev does not mean only the physical food we consume. The term 'Ahar' in Sanskrit means whatever we take in. So the term covers all the five sense stimulic that enter the mind, through the five sense organs. The Sadhak is warned here to be extremely careful in having only purely Satwic impulses to stimulate all his five sense organs. Since the in-take of the Mind of the stimulie from all the sense organs are absolutely Satwic, the mind and intellect are rendered Pure and Still, None of the negative tendencies like, attachment, desire or anger can ever remains in such a purified Mind and Intellect. In Vedantic terminology, these three knots of the heart (Hridaya Granthi) are cut asunder. Or in other words the Sadak is released from these bindings of the heart. The expression 'Para' used here refers to these three well known knots of the heart. Since the reflecting medium the Mind and Intellect — has been cleansed clean of all its impurities, the reflected image of the Self must be complete and full.

From the next stanza onwards the main ideas contained in the 8th chapter of Chandogya Upanishad are summarised. All along, the nature of Brahman in All Its absolutely non-dual aspect, transcending all notions of space and time was indicated. But this Upasanas of the Supreme Self is possible only for the most competent and class-one seekers like Sage Narada. So the Rishi of Chandogya Upanishad, comes down from his sublime and lofty heights and caters to the ordinary average spiritual seekers (The Manda Buddhis) — The dull-witted seekers. Contemplation on the Brahman with attributes is prescribed here. How this contemplation should be done in the Lotus of the Heart, through, "Satya Sankalpa" and "Satya Kama" are explained in the next verse.

ब्रह्मालये दहरसद्मनि पद्ममतुल्ये
यद्ब्रह्म खादपि महत्तरमन्तरास्ते ।
नांहो न तृद् क्षुदजरश्च विमृत्युशोकं-
स्सत्येच्छसत्यकलनश्च गतिस्स शंभुः ॥ १९ ॥

"The Realisation of the Supreme Self is experienced by such a Sadak in the Lotus of his heart in the heart space. In this heart space, more expansive than the gross space of the manifested World, the beloved Lord of our heart appears as a pure personification of the true wish and Sankalpa of the Sadhak, untained by any of the negative attributes like Sin, thirst, hunger, old age, death or sorrow. That Supreme Lord is Lord Sambhu whom I seek. ... 19

Poojya Guru Maharaj summaries all the ideas contained in cantos 1 to 3 of Chapter VIII of Chandogya Upanishad in this stanza. The well known 'Dhahara' Vidya is explained here. The Upasana indicated here is for the lesser types of Sadhaks, who have not acquired that much of purity of heart or concentration of mind or detachment for the Worldly objects that are required for meditating on the attributeless Advitic Absolute Self. To help and guide the lesser types of spiritual seekers to reach the Higher Reality, first the exact place in our beings where the Lord of our heart with attributes is to be meditated is pointed out. SRUTHI says that within the innermost being of every one, there is our spiritual heart in the shape of a Lotus. In this Lotus-shaped heart which is it Self very minute, there is a little space. It is here the Sadhak should fix his mind to meditate on the Lord of his heart. A doubt would naturally arise in the Seeker about the utter futility on meditating on such a little object because of its dimunitive and tiny size. This doubt is cleared by the next declaration in the Sruthi, that this little space occupied by the Self within is mightier than and more expansive than the gross space and contains all the heavenly bodies like the Sun, the Moon, the Stars, all the earthly manifestation, the Atmospheric Air, Fire Element, the great oceans and all other worldly objects. All that is already experienced in the past, experiencing in the present, and all that are to be experienced in the future are all there in this space of the heart. It is beyond Time and Space. When the Glory and Might of, the Lord within, occupying this little space of the Lotus heart are described as such naturally the student may have the doubt whether, all these Glories and Splendour of the Lord within is subject to the limitations of Time or Space or hunger, or thirst or old age or death. Sruthi categorically asserts that His 'Bhuma — Might and Glory — is not subject to these limitations. It also assures and promises the seeker, that if the Sadhak realises the Lord of his heart with all His heaveny attributes, might and glory, he will have all his desires fulfilled and all his Sankalpas realised. That Lord is Sambhu to whom my pranams.

We realise daily this Glorious Lord of the Self, with-in, in our deep sleep. But it is a pity of all pities, that we are not consciously aware of Him due to our ignorance. This pitiable state of man is deplored in the next stanza.

> यद्वत् सुवर्णनिधिमूर्ध्वचरा अपीमे
> यद्ब्रह्म ह्यन्त हृदिशं ह्यनृतापिधानाः ।
> यन्तस्तथाप्यहरहर्न लभन्त एत-
> ल्लोकास्सुलोकनिलयोऽस्तु गतिस्स शंभुः ॥ २० ॥

> "This most pathetic plight of Man in failing to recognise his glorious Self within at the time of deep sleep every day, due to his non-apprehension of the Self is here compared to the most miserable lot of a person who fails to detect the treasure hidden in the earth, while tredding right over it. It is indeed lamentable that even though man is daily reminded of His Glorious Self during deep sleep, he never, never, cares to Realise It, due to his Worldly pre-occupation, attachment, and lusty desires for sense enjoyments. That Glorious Self within the very substratum for all the Worlds higher and lower, is My Sambhu to whom my humble Prostrations. ... 20

Here the ideas contained in cantos 3 of Chapter 8 of Chandogya is summed up. Though the lot of the worldly man's failure to realise this Glorious Self within, inspite of the daily reminder of this experience during deep sleep every day, is deplored. The most enviable and covetable position attained by the Sadak who has realised the Lord within through Saguna upasana — is also elugised by the sruthi in this canto. While praising the achievement of such a successful sadaka, the great importance of "Brahmacharya" is again emphased here, as *this* spiritual Sadhana, forms the very basis of all Upasanas. That is being explained by Gurudev in the next stanza.

यस्सेतुरेष जगतां विधृतिर्विभात-
श्शश्वन्न यत्र दिनरात्रिकथाप्रसंगः ।
योषावितृष्णमतिरेव न वाक्प्रवीणो
यं प्राप्तुमर्हति सदास्तु गतिस्स शंभुः ॥ २१ ॥

> "May Lord Sambhu be my ever lasting refuge who in His manifested form serves, as the bridge to cross this Samsar, who is ever shining both during day and night by His effulgent Glory, and who is realised through the strictest order of Brahmacharya, never sullied by any trace of sexual desire or thought about woman. He is never never realised by the mere empty boast of vain talk on Brahman." . . . 21

The main ideas of canto 4 to 5 of Chapter 8 of Chandogya Upanishad are covered in this stanza. In the previous stanza, The Supreme Self was described as the Substratum on which all the Worlds both high and low exist. Here the Supreme Self is described as the very bridge to cross this World of Plurality. So the Supreme Lord has to be meditated upon both as the *end* and as the *means*. Only through the contemplation of His manifestation of His Saguna form, His Nirguna non-dual Reality can be realised. He is also to be mediated upon as That Supreme Reality which transcends both Time and Space. His ever effulgent shining Glory is not affected by the day or night, Seasons change or any other measures of Time. He remains the same in all the three periods of time.

Here Gurudev has pointed out certain naked truths about Brahmacharya the spiritual discipline to be followed for the Realisation of the Lord within. Probably Gurudev might have come across some Pseudo-Sanyasins who pose as *"Akanda Brahmacharis"* but indulge in all sorts of sense indulgences. Such imposters and hypocrats who are ever a slur on the Sacred Ashram of Sanyas, are exposed here in all their nakedness. These Pseudo-Sanyasin boast emptyly and vain-gloriously that they are Brahman and none of the sense enjoyments they openly indulge affect them and train them. They think that they are befooling the Public. But they are making themselves bigger fools.

Strict Brahmacharya, should be therefore that strictest Self discipline controlling all the senses without the trace of any desire for the sex or for that matter any thought about the other sex. This discipline is the most basic Sadhana both for the Nirguna Upasaka — the Seeker following the path of Pure knowledge — or the Saguna Upasaka — one who follows the path of devotion to the Lord within. In the former case, it generates knowledge while in the latter, it purifies the mind and intellect.

The Sadhak, who is faithfully following this '*Dhahara Vidya*' which is just another word for *Upasana of the Lord within with attributes,* attains the Brahma Loka — the World of the creator after death through the "*Sushumna*". This is explained in the next sloka.

नीलाश्च रक्तधवला ह्रदयस्य नाड्य-
स्सृप्ता हि यत्र धृणयो मिहिरस्य तासु ।
मूर्द्धन्यया रविमतो द्रुहिणं ततश्च
संयाति यदृहरवित् स हरो गतिर्मे ॥ २२ ॥

"The seeker of Saguna Brahm at the time of death, departs through the "*Sushumna Nadi*" and reaches the World of the Sun. From there, he reaches the World of the Creator-Brahma Loka. After remaining there till the life span of the creater, he departs from there at the time of the Grand dissolution of the

> Universe along with Brahmaji and becomes the Supreme Self on his final realisation of the Self. That Supreme Brahman is Lord Hara of Soumya Kasi who may, ever be my refuge!"
> ... 22

The ideas of conto 6 in chapter 8 of Chandogya is summed up Swami Tapovan in this stanza. This section of this Sruthi makes mention of about 108 sukshma nadis or subtlest nerve centres branching out from the physical heart. They are said to be of different colours corresponding to the different hues in the rays of the Sun. These subtle Nadis branching out from the Physical heart spreads out to cover the entire human body from head to foot. They are also charged with the solar energy in the corresponding rays of the sun. Thus these Nadis and Sun rays are inter-connected like the great National High way connecting the different villages and towns. Here Gurudev says that, such Nadis branching out from the heart, are of three colours, blue, red and white. One of these Nadis branching out from the heart goes up to the crown of the human Head. It is called the Sushumna Nadi. Here the Sadak who was doing Saguna Upasana of Brahman, departs through this Nadi to the Higher World of Hiranyagarbha — the creater. At the time of the 'Kalpa' the Grand dissolution of the Universe, he attains Self Realisation and becomes one with the Non-dual Supreme Brahman. That non-dual Brahman is Lord Hara of Soumya Kasi who may be my refuge for ever!

In the next verse the ideas of the 7th canto in the 8th chapter of Chandogya are explained. They are presented in the Upanishad in the form of an interesting story. Brahmaji — the great Prajapathi once declared — that the Atman — or Self which is beyond all Dharma or Adharma, which has neither old age or death, which is beyond all sorrows, which has no pang of hunger or thirst, the wishes of which are immediately fulfilled, and all Sankalpas become real atonce, is really to *be sought and realised by all created beings.* After knowing this Atman, listening to the advice of the competent Master and proper study of the sastras, if one realises It, he attains all lokas and all his wishes get fulfilled. These grand declarations of Prajapathi were listened to, by both the Devas and Asuras. The leader of the Devas, *Indra* and the leader of the Asuras, *Virochana* decided to seek this great Atman and realise It. They both sought Brahmaji separately to know this great truth. What happened to the King of Asuras, Virochana, on hearing the advice of Prajapathi is indicated in the next verse.

अक्षिस्थ एष पुरुषः खलु द्रश्यते यो
ब्रह्मैतदेतदभयं ह्यसुरः प्रजेशात् ।
श्रुत्वैवमंबुगतबिंबमवेक्ष्य चात्मा
यो देह इत्यधिजगाम गतिस्स शंभुः ॥ २३ ॥

"When both Virochana and Indra approached Prajapathi, seeking Brahman, the first advice given by the Guru was that the Brahma is that Purusha who is the *seer of the eye.* Being such, Brahman is beyond all fear. As the Asura King sought further clarification of this declaration, he was told again that the Self is that which is seen reflected in the mirror or water. On reflecting on these declarations, Virochana came to the conclusion that the Physical Body which is seen by the eye and whose image is reflected in the Water is the Atman. That Atman which is wrongly identified as the Physical Body by Virochana is Lord Hara of Soumya Kasi who may ever be my refuge!" . . . 23

When Indra and Virochana approached Prajapathi to know Brahman, Brahmaji told him to observe strict Brahmacharya in His Asram for 32 years. After completing this period when both of them approached Brahmaji, they were told that the Aksha Purusha — *the Seer of the Eye* is Brahman. As a further clarification of this declaration, they were again told that Atman is seen reflected every where, just as we see our image in the Mirror and Water.

Both of them on reflection, first concluded that the Atman is the reflected reality As the image of the physical body is what the seer in the eye perceives while looking at the Mirror, or Water, Virochana came to the final conclusion that the physical body which is the object perceived by the eye is the Atman to be known and realised. Virochana came to this conclusion because, he was extremely extroverted in his nature and lacked true discriminatory reflection or thinking. This is what happens to all seekers who are extroverted by nature and do not analytically contemplate on the words of the Master or on the truth declarations. For them what they perceive through their senses is alone real. The modern materialistic thinkers are Virochana-type of seekers. They have neither the Intellectual vigour, purity of mind or detached outlook, to properly analyse and reflect on the true implication of the advice of the Guru. Here what Prajapathi meant, by defining Brahman is the "Aksha Purusha", The Seer of the Eye — was not the inert physical sense organ — the eye — but the seer in the eye. Brahmaji also meant by this description, all the sense organs, mind and intellect. What the Great Guru meant was that *Pure Self within,* who is the Seer in the Eye, the hearer in the Ear, the smeller in the Nose, the toucher in the Skin, the taster in the Tongue, the feeler in the Mind and the Thinker in the Thought. The ideas in Keno Upanishad is to be remembered in this context.

The Lord of the Devas, Indra also like the Asura King, mistook the Atman as the Physical body in the beginning. But on further reflection he returns to Brahmaji and seeks further clarification of his doubts on the words of the Guru. According to the episode given in the Upanishad, Indra comes three times to Prajapathi after living the life of a true spiritual Sadak by observing strict Brahmacharya for 101 years with the Guru. This is what is described in the next verse.

Here Gurudev changes the meter of the stanza to include and incorporate all the ideas in the Upanishad.

श्रुत्वा चाक्षुषपूरुषं गुरुमुखाच्छायेति जग्राह यं
पश्चाद्दोषमवेक्ष्य तत्र मघवान् शुश्राव यं स्वाप्निकम् ।
सौप्तं चाप्रियवित्तिमन्धतमसं चात्रापि पश्यंस्तः
तुर्यब्रह्मतयाऽग्रहीद्यमभयं दद्यात् स काशीपतिः ॥ २४ ॥

"Though at first, Indra also mistook the Atman as the reflected Reality in the Physical body as the Asura King, he on further reflection found that what he understood cannot be the Truth. So he sought further clarification from Brahmaji. He learnt from Brahmaji that Atman is the *seer* who witnesses the *dream in the dreaming state.* On further reflection on the words of the Guru, Indra felt further doubts on his understanding of the words of the Guru. So Indra again approaches Brahmaji and seeks further clearance of his doubts. Brahmaji tells him that Atman is the *seer* who gives him the experience of the *deep sleep.* Satisfied with this advice, Indra again reflected on the words of the Guru. But he found this advice also did not give him full satisfaction on the proper understanding of the Truth, as he felt further doubts about it. So he again seeks the Guru from whom he finally learns that the *Thuriya (or the fourth) state of the Atman,* (the seer and the witness of all the three other states of existence — the waking, dreaming and deep sleep is the True Self.) That Thuriya Nature of the Supreme Self is the Lord of Kasi to whom I surrender totally." ... 24

Here in this stanza Gurudev summaries in his own inimitable style, all the Grand ideas contained in cantos 9 to 11 of Chapter 8 of Chandogya. The magestic meter of the stanza (Sardula Vikreedhitham) adopted by Gurudev not only declares his mastery over the Sanskrit language but also helps him to pack all the ideas in these three cantos.

Here the severe Sadhana of the Lord of the Devas, Indra, to learn the Truth about the Supreme Self from Brahmaji is described.

Though Indra also understood the Atman as the Reflected Reality in the physical body during the waking state, as the Asura King, on further reflection on his way back to Deva Loka, several doubts arose in his mind. He thought that Brahmaji has also declared that the Seer of the Eye who is the Atman, is immortal without any change and is blissful by nature. This description of the Atman does not fit in with the identification of the Atman as the Physical body, as the body is subject to change and death. So he returns to Brahmaji and seeks further clarification of these doubts. Brahmaji asks him to live a life of strict Brahmacharya for another 32 years.

After undergoing this Sadhana, Indra approaches the Guru again. Brahmaji this time, tells him that The Atman — the Seer of the Eye is not the reflected Reality in the Physical body during the waking state as misunderstood by you. That Atman is also the *Seer* of *the dream* in the dreaming state.

Satisfied by this reply, Indra again returns to Devaloka.

But on his way, he felt further doubts on the words of the Guru on further reflection. What Brahmaji now said is that the Atman is not only the Seer in the eye in the waking state, but he is also the witness of the dream in the dreaming state. No doubt, during dream one does not feel the imperfections of the Physical body. But the dreamer feels sorrow while dreaming about the death of the Sons or relatives in the dream or while being hurled from the Mountain tops during the dreaming experiences. Since the Atman is described as one beyond all sorrow or death, the Seer of this dream cannot be the Atman. So Indra again approaches his Guru for further clarification of his doubts. Brahmaji again asks him to live a further life of strict Brahmacharya for 32 years.

After undergoing this Sadhana again, Indra approach his Guru. At this time Brahmaji tells him that Atman is not only the Witness of the dream and the Seer in the eye in the waking state, but also the experiencer of the *deep sleep*.

Fully satisfied with this advice Indra again returns to Heaven. But on his way, further doubts assailed his Mind. One is steeped in ignorance during the deep sleep and does not become conscious of that experience at the time of deep sleep. One is almost in a state of death during that state of existence. So the Atman cannot be the deep sleeper either, as Atman is also described as beyond old age or death. Indra therefore again returns to Brahmaji for further clearance of this mis-givings in his mind. Brahmaji is indeed most happy to find his discipline so persevering and sincere in knowing the Truth. Still the Guru felt there were some more impurities (or negative tendencies) to be washed of from his mind before further teaching him the Truth. So the Guru asks him to live a further life of strict Brahmacharya for five more years.

After this final Sadhana, Indra again approaches the Guru. Finding that his disciple is now in a perfectly fit state to receive the Brahma Vidya, Prajapathi tells him finally that Atman, who is the Seer in the Eye, the Seer in the dream; and the experiencer in the deep sleep is the *Thuriya Brahman,* the Witness who is ever awake witnessing all these three states of existence.

That Supreme Self is Lord Viswanath of Soumya Kasee to whom I totally surrender.

The Lord of the Devas, took 101 years to know the Atma Vidya from his Guru Brahmaji after living an intense life of the strict Brahmacharya. So the need for an unbroken, sustained, intense Sadhana for fully knowing the Self is stressed here in the concluding verse of this section.

मृत्युग्रस्तमिदं शरीरममृतो ह्यात्मा शरीरोज्झितः
देहाध्यासकृतं प्रियाप्रियशतं हित्वा च तद्भावनाम् ।
निष्पद्येत निजात्मनाऽऽत्मनिरतो विद्वानदभ्राब्दकैः
श्रुत्वेतीन्द्र इयाय यत्परपदं पायात्स काशीपतिः ॥ २५ ॥

“This body is perishing every moment, being in the fatal grip of Death. But the Atman which enlivens and energises this body is independent of this 'Upadhi'. It is eternal, deathless and immortal. All the hundred varieties of happiness and sorrows experienced by the embodied Jiva is due to the wrong identification of the ever perishing body as the Self. So all intelligent Seekers of true descrimination and knowledge, should renounce this wrong body identification, and seek the Atman which is the eternal Self within. That Supreme Self whom the Lord of the Devas, Indra sought and realised after a long period of intensive Sadhana, initiated by Prajapathi is the Lord of Soumya Kasi to whom my endless pranams.” ... 25

This is the last verse of this chapter and is also in the majestic meter of 'Sardula Vikreeditham'. Gurudev here sums up the ideas contained in cantos 12 to 15 of Chapter 8 of the Chandogya Upanishad. With the 15th canto, this Upanishad ends.

Here by the term 'Body' we must understand, the Physical body made up of the food sheath and vital air-sheath, the subtle body made up of the mental and intellectual sheath and the casual body made up of the bliss sheath. The Self within, appears to be conditioned by these sheaths, in the waking, dreaming and deep sleep states of existence. The endless sorrow and happiness experienced by the Self in the waking state is due to its wrong identification with the Physical body as the waker. All the tragedies and commedies experienced by the self in the dream state is due to its mistaken identification with the Mind and Intellect as a dreamer. The feeling of nothingness and relative joy, experienced in the deep sleep, which is not cognised in that State, is due to its identification with the casual body or unmanifested vasanas as the deep sleeper. These three experiences which constitute the daily life of an ordinary man of the World will continue as long as these wrong identification of the Self with these three bodies last. These three bodies are every moment perishing being in the deadly grip of Time. Since they are the *Cause* for the experience of the Self assuming the role of the Waker, dreamer and deep sleeper, the worldly experiences of the Self must also be necessarily ever changing being the effect. This tragedy of change (death and birth) suffered by the Self is really Self-imposed. This Self-imposed tragedy caused by a wrong identification born out of the non-apprehension of the true and immaculate nature of the Self is called "Adyasa" The non-apprehension of the Self can be removed only by properly apprehending, the eternal, immortal, changeless, unconditioned nature of the Self. Since this non-apprehension is deep rooted in all the living being, only a systematic, persevering ardous, determined, spiritual Sadhana alone can remove it. Devendra took not less than 101 years to reach this stage. So it may take perhaps longer period of time for an average Seeker like us to attain it. But there is no cause for despair as by the mere Grace of the Lord of Kasee Viswanath, it can be speeded up. May His Grace be with us.

SECTION XII

In this STABAKA (Section) Poojya Gurudev summarises the ideas contained in the first few Brahmans in Brhadaranyaka Upanishad. This Upanishad appears in the Brahmana portion of the 'Madhyamdina Sakha' and Kanva Sakhas of 'Sukla Yajur Veda'. Because of its massive size, it is called 'Brahat' (The biggest). It is also called "Aranyaka" because all the ideas contained in it were given out by the Great Upanishad Masters from the forest.

Of all the Sacrificial Rituals prescribed in the Karma Kanda of the Vedas, the Great Aswamedha Sacrifice (the sacrifice relating to the Horse) is declared to be the most sacred and the highest, assuring the maximum Merit or 'Punya' to the performer of this Yagna. But by the performance of all these Yagnas including the Aswamedha prescribed in the Karma Khanda of the Vedas (Ritualistic portion of the Vedas), Brahma the Supreme Self is not realised. This idea is explained in the first Stanza.

हयक्रतुप्राग्यय समग्रकर्मभिः
समुच्चितोपास्तिभिरप्यतद्विदा ।
न लभ्यते भव्यमभव्यवस्तु यत्
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १ ॥

> "Even if the seeker performs the top-most and the most sacred Aswa Medha Yagna with deepest devotion and intense Upasana, following to the very better all, the instructions in the Ritualistic portion of the Vedas, it will not generate the knowledge of the Supreme Self who is ever-abiding with him in His

Ever Blissful Glory. That Supreme Brahman is the Lord of Uttara Kasi to whom I surrender." . . . 1

The Brahadaranyaka Upanishad as its very name indicates, is the biggest of all the Upanishads. It is the biggest not only because of its massive size but also because of the richness, depth, and sublimity of the innumeral great Truth declarations spread over through out the length and breadth of this great Scriptural Text. This Upanishad appears in the "Satapatha Brahmans" of Sukla Yajurveda. There are two famous renderings (Sakhas, Branches) to this Brahmana. They are "Madhyanahini" section (Branch) containing fourteen Cantos and Kanva Saka or section with Seventeen Cantos. Both these branches end up with their respective "Aranyakas" — the Upasana Portions. The last six chapters (4 to 9) in the Madhyandhina Branch occuring in the Aranyaka portion and the six chapters (3rd to 8th) of the Aranyaka in the Kanva Saka constitute the Brahdaranyaka Upanishad. Adi Shankara has accepted the Kanva Saka rendering of this great Upanishad for his great Commentary.

This Upanishad contains 6 Chapters. These six chapters are further grouped under three Cantos. They are (1) Madhu Khand, (2) Yagnavalkya Khand, (3) Khila Khand, each Khand containing two chapters each. Each of this six chapters is further divided into Brahmanas. There are such forty seven Brahmanas in all the six chapters combined.

Jagad Guru Adi Shankara has written his unsurpassed commentary on this great Upanishad. His illustrious disciple Sureshwar Acharya has written his "Vartikam" on his master's commentary. Sri Vidyaranya Swami has also written his "The Bashyasaram" on this. Since all these Acharyas have commented on it, there is no further need to stress its importance.

*All most all the Great Truth declarations with which the students of Vedanta are familier occur in this Grand Scripture.

The presentation of the Great Truth declarations of this Upanishad is slightly different from the other Upanishads. The very purpose of the Aranyaka Portion of the Vedas (Upasana Portion) is to help the seekers detach their mind from the purely objective ritualistic practices in the Karma Khandas and to lift it up rendering it fit for contemplating on the higher Reality the Self. Here Gurudev declares that what ever may be the higher heavenly regions one attains after death as a result of his Punya Karma performed in this world, they are all conditioned by Time and they have an end. Whatever have been born or created must necessarily have its death or end. So the effort of every intelligent being should be to realise that Self which has neither beginning nor end. That self is the Lord of Uttara Kasi to whom I surrender.

Gurudev has omitted ** the elaborate description of the Yagna horse appearing in the opening portion of the Upanishad for the sake of bravity. In the next verse, how the Yagna Horse should be meditated upon as symbolic representation of Prajapathi — the Creator — The Hiranyagarbha and how that Supreme Creator is the All prevading Supreme Self is described.

The main idea contained in the first Brahmana in Chapter I of Brahadaranya is covered in this stanza.

**"The Head of the sacrificial horse is the dawn, its eye, the Sun, its vital force the air, its open mouth the fire called Vaiswanara and the body of the Sacrifical horse is the year. Its back is heaven, its belly the Sky, its hoof he earth, its sides the four Quarters, its ribs the intermediate quarters, its membranes the seasons, its joints the months, and fortnights, its bones the stars and to flesh the clouds, its half digested food is the Sand, its blood vessels the Rivers, its liver and spleen the mountain, its hair the herbs and trees. Its forepart is the ascending Sun, its hind part the discending Sun, its yawning is lightening, its shaking the body is thundering, its making water is raining and its neighing is voice". (Ist Mantra in the First Brahmana of Chapter I in Brah. Upnsd.)

"The (gold) vessel called Mahiman in front of the Horse, which appeared about it pointing it out is the day. Its source is the Eastern Sea. The (Silver) vessel called Mahiman behind the horse, appeared about it, is the night. Its source is the Western Sea. These two vessles called Mahiman appeared on either side of the horse. As a "Haya" it carried the Gods, as a Vajin the Celestial Minstrels as an "Aryan the Asuras and as an "Aswa men's the Supreme Self (or the Sea) its Source". (IInd Mantra in Ist Brahman Chapter I, Brah. Upnsd.)

(The above quotation is from the translation by Swami Madhavananda on the Brah. Upnsd.).

---

* अहं ब्रम्हास्मि

** असतो मा सद् गमय ।
तमसो मा ज्योर्ति गमय ।
मृत्यों मा अमृतं गमय ॥

+ आत्मा वा अरे द्रष्टद्वः श्रोतत्यः मन्तवः etc...

X अभयं वै ब्रम्हः

= नेति नेति

प्रजेशमध्यस्यति मेद्ध्यसैन्धवे
यमग्निवाय्व्वार्यमभावभृच्च यः ।
क्रियाफलं कारकमप्ययं विराट्
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ २ ॥

> The Supreme Brahman super-imposed on himself the grand role of the Creator of the Universe, by offering himself in the most sacred Aswa Medha Sacrifice symbolising his Cosmic form as the Sacrifical Horse (Virat Swaroopa). In this process He. became the Agni, The Vayu and the Sun, the three essential ingredients for the sacrifice. He also became the Performer of the Sacrifice, the performance of the Sacrifice, and the necessary ingredients and instruments for the sacrifice. Then he, in his Cosmic Swaroopa again becomes the results of this sacrifice in the form of the higher world of the Heavens. That Supreme Brahman who is also the Cosmic Lord of the Universe, is the Lord of Soumya Kasi, who is my sole refuge." ... 2

Swamiji in the above Stanza sums up the ideas contained in the 2nd Brahmana consisting of 7 Mantras in the Ist Chapter of Br. Ary. Upa. In these seven mantras, there is an elaborate description of how the comiç Creator symbolised himself as the Horse in the Aswamedha Sacrifice.

Before the Cosmic Universe of names and forms emerged out of the Supreme Brahman, there was only nothingness, prevailing everywhere. This void or nothingness is described in the Sruthi as Death (मृत्यु) Another synonym used in the Upanishad to describe this state of unmanifestation of the Universe is 'Hunger'. When one is hungry, destruction of the food material (Killing of other animals) is an inevitable necessity to satisfy the hunger. Hence Death and Hunger are used here as synonymus expressions. This hunger is the essential attribute (Kalaswaroopa Dharma) of the Supreme Self when it identifies with unmanifested Cosmic Intellect. The Supreme Self identifying with the Cosmic Intellect is called Hiranya Garbha in the Sruthis. So by the terms Death (मृत्यु). and Hunger used here, Hiranyagarbha is indicated. Before Creation, the worlds of name and forms were merged in the Hiranyagarbha in a unmanifested condition. When Hiranyagarbha the Cosmic Creator desired to create the world of Names and Forms which are already lying merged in him in an unmanifested condition, he first created the Cosmic Mind. This Cosmic Mind is nothing but the sum total of all the Subtle Elements in their purest form before their pentagerous combination lying latent in him. Fully satisfied with this first creation, the Cosmic Mind, Prajapathi, desired to perform the Great Aswamedha Sacrifice to acquire the necessary strength and vitality to complete the grand task of Creation. So he did intense Tapas with the single minded concentration contemplating on the Grand Sankalpa of the creation of the world of names and forms. As a result of this Tapas, all the five Great Elements emerged out of him. All the know-how of Creation — The Vedas also emerged out of Him.

But when he withdrew his identification with them, they became gross, swelled in size, impure, inauspecious for Aswamedha Yagna. So he again entered them and divided himself into three manifestations, The Agni, Vayu and the Sun. He himself, therefore formed symbolically the grand sacrificial horse, pervading the entire Universe, completing the process of Creation, through the operation of the law of cause and effect, in a medium of Time and Space. The process of creation is itself conceived here as the great Horse Sacrifice, in which the performer of the Yagna, the Performance of the

Yagna, and the materials and instruments for the Yagna are all the Supreme Self identifying with Cosmic Intellect — Hiranyagarbha. The giver of the fruits of the Sacrifice — Phala Data — is also himself through his threefold manifestation of Agni, Vayu and the Sun — the three heavenly Devatas. That Supreme Lord is the Lord of Soumya Kasi who is my sole refuge!

In the next verse, the Greatness and Glory of the Mukhya Prana and the contemplation to be adopted to realise. It is described.

यमश्मसंधट्टितपांसुपिण्डवत्
विशीर्यते पङ्मभिद्रवत् स्वयम् ।
उपास्यरूपं ह्यनरूपरूपिणं
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ ३ ॥

"When the Seeker contemplates and meditates on the Supreme Self in the form of the Mukhya Prana — the Grand Vital Energiser — all his accumulated Sins of the past, get completely annihilated, just like a *clod* of earth gets pulvarised on striking at the hard surface of the rock; That Supreme Brahman is the Lord of Soumya Kasi who is my only refuge." ... 3

In the above Stanza the essential ideas contained in 28 Mantras in the Third Brahmana in Chapter I of Br. Ar. Up. are condensed.

When the Supreme Self is contemplated and meditated upon as the Mukhya Prana — the Grand Vital Energizer, all our "Asuric" nature — the negative tendencies — are totally destroyed and the Sadhak becomes absolutely pure. On the other hand, if the Self is meditated upon as the Prana vitalising each of the Sense Organs, (Speech, Eye, Ear, Nose, Skin) or the Mind or the Intellect, the positive attributes of these 'UPADHIS' generated thereby, are counter acted by the negative attributes inherent in them. Thus the noble and lofty words expressed through Speech are check-mated or contaminated by the fowl and wicked utterings we indulge in. The Eyes have to see both the beautiful sights as well as the ugly scenes. The Ears have to listen to musical melodies as well as jarring unpleasant noises. The Nose will have to experience sweet fragrance as well as stinking smell. The Skin will enjoy the most soft and corressning touch as well as the harsh and rough handlings. The Mind will have both noble and lofty thoughts as well as ugly and most unholy emotions. The Intellect will entertain most inspiring ideals as well as most criminal thoughts. These dual experiences, both positive and negative, we are having while identifying with the Sense Organs, Mind and Intellect is symbolically described in these Mantras as a constant fight waged by the Devas and Asuras. The Devas who wanted to cultivate the positive attributes like noble speech, beautiful sight, melodious sound, sweet fragrance, soft touch, noble thoughts and lofty ideals, are defeated by the Asuras by the generation of negative attributes like fowl speech, ugly sight, jaring sound, harsh touch, stinking smell, wicked emotions, and criminal thoughts. So the Devas contemplated upon the Mukhya Prana, uncontaminated by any of the Upadhis like the Sense Organs, Mind and Intellect. They experienced the Pure Self as all the Asuric forces — the negative tendencies — all their accumulated sins in the past — were smashed to smithareens like a dry clod of earth gets pulvarised on striking at a hard rock surface.

These ideas have already been explained in the 10th

Section while summarising the main ideas in the Chandogya Upanishad where also they occur.

In the next Stanza, the main ideas in the next Brahmana "Purusha Vidha Brahmana" is summed up. In the beginning, the first manifestation of the Supreme Brahman was Prajapathi — Hiranya Garbha. This idea is explained here.

विराट् स्वरूपेण य एकलः पुरा
विभाय पश्चाद् बुबुधे न किञ्चन ।
मदन्यदस्तीति ततः कुतो भयम्
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ ४ ॥

> "When the Supreme Brahman, in the beginning manifested in his Cosmic form as the "VIRAT", a sense of fear arose in him, due to the mometary forgetfulness of his true nature and due to the feeling that he was frightfully alone! But on further reflection, he dismissed this fear realising that he alone existed then with no other entity to be afraid of. That Non-dual Supreme Brahman is the Lord of Sowmya Kasi to whom my Pranams." . . . 4

Gurudev here pin-points the essential idea contained in the first seven Mantras in the 4th Brahmana of the first Chapter of Br. Ar. Upa. in the above Stanza.

It is because of the non-apprehension of the Real Self, we misapprehend the body and the manifested beings and things as real. This ignorance of the true self is not of any recent origin. It was there in the very beginning of Creation and is described here as "Anadi". That is why in this Stanza it is stated that when the Supreme Self manifested as the Virat — the Cosmic Creator — he had a momentary fit of forgetfulness about his True Nature. Because of this forgetfulness, a sense of fear also arose in him. Generally a sense of fear arises in every one, when one is conscious of a second entity rival to him to oppose him and to destroy him. Till one properly assesses the nature and relationship of that second entity with himself, the fear will last. Till the rope is realised as such the fear of the Serpent will last. In the case of the Hiranyagarbha, this fear did not last long. On reflection he immediately realised, that there was no cause for being afraid of any second entity. He alone existed then as the Non-dual Self. To know the true nature of the Self is, thus the real aim of life. (In these Mantras, how Prajapathi to break his Monotonous loneliness divided himself into the Sexual pairs, the Male and the Female, and how he multiplied himself to become the bewildering varieties of living beings are all described. How the Chathurvarna — the four categories of Caste, came into existence is also elaborated in them. Gurudev, has, however omitted them in his summing up).

In the next Stanza, it is pointed out that, of all the things we hold as dear and precious, the Atma is the dearest and the most precious. All other objects are unpleasant and ever perishing.

सुतात् सुवर्णादथ दैववित्ततो-
प्यतिप्रियोऽभ्यन्तर एष पुरुषः ।
विनङ्क्ष्यति ह्यन्यदशेषमात्मन-
स्तमाश्रयाम्युत्तरकाशिकाधवम् ॥ ५ ॥

"Of all that we hold near and dear, such as our Sons, precious earthly possessions like Gold and great spiritual attainment achieved by Upasanas, the Most endearing and the Most Precious is the Inner Self — the Lord of the Heart — He alone

> is the dearest and the most precious because, all objects other than him, are ever changing and perishing. He alone is the absolute Reality while all the rest are unreal and illusary. That Inner Lord of one's heart is the Lord of Sowmya Kasi who is my sole refuge." ... 5

The idea of the eighth Mantra in the 4th Brahmana in the Ist Chapter of Br. Ar. Upa. is explained in the above Stanza. Nothing in the World is dearer than the Self, is self-evident. Instances are over so many in this world, when men used to discard and sacrifice their own kith and kin for the sake of their selfish ends. During the great famine that raged in the year 1890 several, several persons, abandoned their precious little ones even, for the sake of their self preservation. Thousands of childrens perished in that Famine which occured in Kutch and Kathiavad in Gujarat. It is therefore an admitted fact that self is dearer than anything else in this world. Still there are but only a rare few in this world who really seek to know this ever-dear Self. So deeply steeped are we in the premordial ignorance — the Non-apprehension of the Self.

In the next Stanza how the Devas, Men and others realised their Self by contemplating on the Great Concept "AHAM BRAHMA ASMI" — I am Brahman — is illustrated by examples.

सुराश्च सर्वत्वमगुर्नरर्षयो
यदात्मबोधेन ततोऽभवं मनुः ।
रविश्च हेत्यैक्षत वामदेवतं
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ ६ ॥

> "By knowing and contemplating on the concept 'I am Brahman' the Devas, Men and Rishis attained the status of the All pervading Brahman. They became verily the Supreme Self. By such a realisation the Great Sage Vamadeva declared that he has himself become the Manu and the Sun". That Supreme Self is the Lord of Sowmya Kasi who is my sole refuge." . . . 6

In the above Stanza Gurudev sums up the ideas contained in the Mantras 9 and 10 in Brahmana 4 of the Chapter I of Br. Ar. Upa.

The Great Sage Vama Deva after realising the Self, becomes the All Pervading Brahman. Attaining this all pervading status of Brahman, he declared boldly that he is himself the Sun, he is himself the Manu, and he has become all the names and forms of the manifested world. "There is nothing other than me in the Universe", declared the Sage. One who has realised Brahman will have the same experience that Sage Vama Deva had.

When the unmanifested Supreme Brahman, first manifested itself, before creation, the manifested Brahman contemplated on itself as "I am Brahman" (अहं ब्रह्मास्मि). As a result of this meditation, it became the all pervading manifested Brahman. Following this example the Devas, Men and Sages contemplated on themselves chanting this Maha Mantra "I am Brahman". They all assumed the All Pervading Nature of Manifested Brahman, just as Sage Vama Deva assumed this status. By illustrating the example of Sage Vama Deva, the importance and the great significance of this Maha Mantra (I am Brahman) is emphasized here.

Without knowing the importance and greatness of this

Brahmopasana — Contemplation on one's Self as the Supreme Self — several Seekers worship and meditate on different Dieties considering them as Supreme Devas, distinct from themselves. The distinction between the Worshipper and the Worshipped is clearly drawn between them. Such Seekers become mere slaves of those Gods just to serve them, just as the Milch Cow serves its master. This idea is explained in the next Stanza.

स्तुतिप्रणामप्रणिधानपूजनै-
र्यदात्मनोऽन्यां भजतेऽनुदेवताम् ।
य आत्मघाती स पशुर्दिवौकसां
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ ७ ॥

> "One, who worships a God through, Prayer, Kirtan, Namaskar Meditation and Pooja, looking upon him as distinct from the Supreme Self, within, virtually commits suicide on himself. He reduces himself as a milch Cow for the Gods in Heaven to serve them as they please. That Supreme Self is the Lord of Sowmya Kasi who is my sole refuge." . . . 7

The summary of the ideas contained in Mantra 10 to 17 of the 4th Brahmana in the Ist Chapter of the Upanishad is concluded in the above Stanza.

Just like the Milch Cows nourishes us by giving its milk, we nourish the Gods in Heavens, by prayer, Namaskar and Homa. The Gods we thus worship are considered as different from us and as such, we become their milch cows. If one cow in a herd of cattle is snatched away by a tiger, the loss of just one cow causes great sorrow and misery to the cattle owner. For the Gods in Heaven, whom we worship, each such devotee is equivalent to several herds of cattle. By the rituals, one single devotee performs, to his forefathers, by the offerings he pays to the ancient Sages, by the Homa and Yagna, he conducts to the Gods, by his Japa and other spiritual practices, he serves Gods in Heaven. If such a devotee gives up all such spiritual practices, and seeks the knowledge of the Self within, it will be a great loss to those Devas. This quest of the Self, arising in any Seeker is said to be frowned upon by the Gods in Heaven.

Only in a very rarely few seekers, this deep quest to know the over Self arises. Even if this noble and very rare desire is arisen, several, several difficulties come on the way in actually realising it. The Devas, who preside over our ten Sense Organs, Mind and Intellect, create all sorts of obstacles and impediments, in realising the quest by turning them fully extroverted. By making us, thus, thoroughly extroverted in nature, we are caught up in the whirlpool of "Sansar" by our ego-centric identification of "I" and "Mine". So through a well disciplined life of self control one should strive hard to get over these difficulties.

In the next Verse Gurudev is describing how the Supreme Self within, in all embodied beings creates seven kinds of food and distributes them among the Devas Himself, all living beings. This is called "Sapthanna Brahman". (Here Gurudev skips over the ideas contained in these Mantras relating to how the concept of the four caste distinctions arose among Devas and Mankind).

पितृस्वरूपेण च योऽन्नसप्तकं
विधाय जन्तून् विबुधान् पशूनपि
अभाजयत् स्वन्न यथास्वमेव तत्
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ ८ ॥

> "The Supreme Self, first manifesting as Prajapathi (Hiranyagarbha), produced seven kinds of food and distributed them among all living beings, the celestial being (The Devas), the animals and to himself. That Supreme Self is the Lord of Sowmya Kasi who is my sole refuge." ... 8

Here Gurudev sums up the main ideas contained in the first three Mantras of the 5th Brahmana in the Ist Chapter of this Upanishad.

The term father (Pitha) used in this Stanza refers Microcosmically to the Supreme Self identifying itself with the Cosmic Intellect and the Cosmic Mind — (Hiranyagarbha) — in accordance with the sum total of the unmanifested Vasanas acquired in the previous creations and desires lying dormant in them which are ripe enough for a fresh manifestation. Microcosmically it refers to the Self, identifying itself ego centrically with its unfulfilled desires and unmanifested Vasanas acquired in the previous birth and which are ripe enough for further manifestation. The first created food, by Prajapathi is the food prescribed for each living being according to the natural instinct and nature of creation. This food is described as mixed as it cannot be the same for all living being. The only warning given here is that none should monopolise such food for his own selfish ends as it is meant to be equally shared by all. The second kind of food created is what is meant to be offered as oblations to Gods. The third variety of food is what is offered as Sacrifice to Gods. The fourth class of food created is the Mother's milk provided to feed the young ones of the animals in the animal Kingdom and the milk provided in the mother's breast to feed the little babe. The three more kinds of food created by the Lord Prajapathi are the ones he meant for himself viz. the Speech, the Mind and the Vital Air. Having assigned the three kinds of food, the speech (The sense organs), the Mind and Prana to himself, Prajapathi got the appallations Vakmaya, Manomaya and Pranamaya — The One who is endowed with speech, mind and vital air. Why such a seven categorization of food was maḍe by Prajapathi, see the original Mantras of the Upanishad.

मनोमयः प्राणमयोऽथ वाङ्मयः
पितृत्वमासाद्य जिघत्सतीव यः ।
फलान्यजन्मा निजकर्मयन्त्रित-
स्तमाश्रयाम्युत्तरकाशिकाधवम् ॥ ९ ॥

> "The Supreme Brahman, in the real sense, is devoid of any manifestation or birth. Still he appears to be subject to change or modification, having assumed the control or fatherhood over the Speech, Mind and Prana, by his identification with them. Due to the non-apprehension of his Real Self, he also seems to take up the role of the Knower of these three fields of activities (sense-organs), (mind) and (praṅa), prompted by the desires to enjoy the fruits of the actions done by him in the previous manifestation. Actually the Supreme Self is beyond all desires and actions. That Supreme Brahman who appears to have assumed this role of Hiranyagarbha is the Lord of Sowmya Kasi who is indeed my sole refuge." . . . 9

In the above Stanza the idea in Mantra 3 is further elaborated. Why Prajapathi, at the Cosmic level, and the Jiva, at the individual level, appropriated to himself the three categories of food — Speech, Mind and Prana is further explained in the verse. The Adyatmic aspect of these three kinds of food are explained here. The Speech, Mind and Prana are essential for the preservation of the manifested Self — the Jiva — The very functions of the sense organs are in fact done by the Mind. When the Mind withdraws its identification from the sense-organs, they lose their capacity to function in their respective field. Thus having acquired the Mind, the Jiva could establish itself in the Mind which forms the seat of all its desires. In the same way, the sound produced by all living beings to express their desire is the Speech, referred to here. It may be articulate with vowels and consonants or it may be inarticulate sounds made by animals, birds and other living beings. The vital air that sustains the life principle in all living beings is described here as Prana. According to the function it performs, it is known with different names. The Vital Air that functions through the Nostrils and reaching the heart is called Pranan. The vital air functioning below the heart and pushes out the urine and other refuse matters is called Apanan. The vital air that controls the functions of Prana and Apana and provides the necessary energy to the body to work is called Vyanan. The vital air that provides the necessary nourishments to all the parts of the body and travers upward upto the crown of the head, and at the time of death leaves the body is called Udanan. That vital air which distributes the essential nutritive portion of the food we consume equally to all parts of the body is called Samanan. The overall-supervision of all these activities giving them the necessary co-ordination and wholesome harmony is the function of the vital air called "Anan."

From Mantras 4 to 15 of this Brahmans there is elaborate descriptions of the Adi Bhoutic and Adi Daivic aspects of these three categories of food, speech and Mind and vital air. Gurudev has skipped them over and describes in the next verse, by what kind of activities one can attain the world of the Human beings, the world of the Pithrus and the world of the Devas.

मनुष्यलोकस्स्वसुतेन कर्मणा
पितुश्च लोकस्सुरवेश्म विद्यया ॥
विजय्य एतैर्न विजीयते तु य-
स्तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १० ॥

> "By begetting children, men can attain the Human World. By ritualistic spiritual Karma one can attain the world of the Pithrus (Manes). By Upasana one can attain the world of The Creator. But by this three Sadhanas one cannot, Alas! attain the nature of the Supreme Self who is the Lord of Sowmya Kasi my sole refuge." ... 10

The concluding Mantras 16 to 23 in the 5th Brahmana in the first Chapter in this Upanishad is summed up by Swami Tapovanji in this Stanza and the next.

Only through the begetting of a Son, a father feels that full satisfaction that what he has strived and achieved in this world can be handed over to a proper successor at the time of his death. That is, why in this Stanza it is stated, the attainment and perpetuation of the Human World is possible only through the begetting of a Son.

The world of Manes is attained through 'Sradha' Karma and ritualistic offerings. While the world of the Devas is attained through Vidya or Upasana.

Since all these three worlds of names and forms are purely illusory and transitory, the Man of true discrimination should renounce all these and seek the Supreme Self.

भवोऽयमव्यक्ततदन्यलक्षण-
स्त्रयं हि वै नाम च रूपकर्मणी ।
अतो विरज्येत बुधो यदीप्सया
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ ११ ॥

> "This world of plurality is both subtle and gross, in its manifested form. Name, form and action are its only three ingredients. By thus properly reflecting on them, a true seeker of discrimination should renounce them all and seeks the Supreme Self through the six fold spiritual Sadhanas. (Sama, Dama, Uparathi etc.) That Supreme Self is the Lord of Sowmya Kasi who is my sole refuge." ... 11

On proper reflection, it will be revealed to a true discriminate intellect that this world of names and forms are made up of these three illusory ingredients, the Name, the form and action. The names like Devadatta, Rama, Krishna etc., the forms like the white, the black, the red etc., the actions like reflection, sight and motion are all illusory products as they appear and disappear the next moment. So the be-all and end-all of human existance is to know the Supreme Self.

With this Sloka the first Chapter of the Upanishad containing 5 Brahmanas is summed up. In the next verse onwards the 2nd Chapter of this Upanishad is commenced.

रवीन्दुविद्युत्प्रमुखेषु पूरुषो
विचिन्त्यते ब्रह्म तदन्यदूचिवान् ।
अजातशत्रुर्मुनयेऽपि यत् परं
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १२ ॥

> "Without having the true knowledge of the Supreme Self, Muni Gargya, contemplated on the Conditioned Self — the Indweller in The Sun, The Moon, The Lightning etc., as the Brahman. The Great King Ajatha Sathru, whom the Muni approached, has to correct his mistaken knowledge and advise him on the true nature of Brahman telling him that the Supreme Brahman is different from what he was all along meditating as such. That Supreme Brahman is the Lord of Sowmya Kasi who is my Sole refuge." ... 12

In this Stanza Gurudev sums up the essential ideas contained in Mantras 1 to 14, in the first Brahmana in Chapter 2 in Br. Ar. Upd.

In the first chapter of this Upanishad, it has been established beyond all doubts that a true Seeker has to meditate on himself at the Atman, by introspective contemplation. The end of all Upasana is the true knowledge and realisation of the Atman. Being the most enduring and the most precious, this Atman alone is to be sought after, reflected and realised. But in that Chapter, the Upasana prescribed were objective and shrouded in ritualistic references, not directly Self-illumining. So in this Chapter the Upanishad Rishi is employing Self-illumining subjective Upasanas to help the seeker in Self-Realisation. This is done through interesting narration of a story, thus making the understanding of the ideas contained therein, easy, lucid and simple.

A Seeker of Brahman known as Muni Gargya, belonging to the Great Garga Gothra, was contemplating on the objective Manifestation of Braman and drew the wrong inference, that the Supreme Brahman is the indweller in the Cosmic forces energising them. This mistaken notion of Brahman not only mislead him from the proper apprehension of the true nature of the Supreme Self, but it also made him arrogant vain and proud of this knowledge. Posing himself as a true knower of Brahman, he approached Ajatha Sathru, the King of Kasi, and offered to teach him Brahma Vidya. King Ajatha Sathru was himself a great adept in Brahma Vidya. He had, no false pretensions about this great knowledge and was as humble as humility can be. He therefore welcomed Muni Gargya with out-most courtesy and respect. He said, all great Scholars and seekers of Truth generally approach King Janaka who was as profuse in his Dana — Dakshina offerings to Scholars — as in the profoundity of this knowledge of Brahma Vidya. Without going to King Janaka, Muni Gargya has sought his audience. So King Ajatha Sathru was very much pleased and offered him one thousand cows as Dakshina for his offer to teach him Brahma Vidya, unasked. After offering this Dakshina, the King requested him to reveal his knowledge of Brahma.

1) Gargya said that in his Brahmopasana, he could identify Mukhya Prana, as the Indweller in the Sun, and the Seer in the eye and as Brahman. The King said that is not the Supreme Self as that knowledge gives only a conditioned aspect of Brahman which is beyond all conditions.
2) Then, Gargya said, he identified the Vital Prana, as the Indweller in the Moon, and the feeler in the mind and as Brahman. The King said that is only partial knowledge of Brahman.

   Then the Muni enlisted the following objective Upasanas he did identifying the Mukhya Pranas as Brahman.

3) The energiser in Lightning, the feeler in the Skin and the experiencer in the heart.
4) The Vayu, the Pranan and the feeler in the heart.

5) The energizer in Agni, the Speaker in the Speech and the experiencer in the heart.
6) The energizer the water, the life giving sperm in the Seminal fluid, and the experiencer in the heart.
7) The reflection in the Mirror and the feeler in the heart.
8) The sound one hears when a person walks announcing his presence and the life giving Vital Air.
9) The Ten quarters, the hearer in the heart and the experiencer in the heart.
10) The shadow cast by every form and the veiling power Ajnana — Now-apprehension of the Self.
11) Prajapathi (Cosmic Intellect) the thinker in the Intellect and the experiencer in the heart.

Muni Gargya meditated on the Mukhya Prana, operating in all these Upadhis; identifying in its subtle aspect as Brahman. But in all these eleven Upasanas, the true nature of the Supreme Brahman cannot be reached and King Ajatha Sathru had to tell Gargya, this blunt truth. The Muni remains silent for sometime. He requests the King to teach him the true nature of the Supreme Brahman. Being a Brahmin, who are traditionally considered as Superior in Social Status to the Kshatriyas, the King feels a slight hesitation in complying with Gargya's request in the beginning. But later the King imparts the knowledge of Brahma Vidya to him. How the king did this is explained in the next Verse.

(For further details on this story refer to the original text and the commentaries on it.)

हृदंबुजे व्योमनि यत्र धीमय-
स्सुखेन शेते नृपबालविप्रवत् ।
अखण्ड सद्ब्रह्म तदेव साक्षिचित्
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १ ३ ॥

> "In the deep sleep, when all the Sense Organs, the Mind and Intellect, merge completely in the Inner Self, the Supreme Brahman in its infinite 'Sad Bhava', shines in all its effulgent omniscient glory in the space of the Lotus of the heart, as a witness enjoying the bliss absolute, like an innocent boy, or like a great Emperor or a Brahmin, who is both a Scholar and Self realised Soul. That Supreme Brahman is the Lord of Sowmya Kasi who is my sole refuge." . . . 13

In this stanza the main ideas contained in the Mantras 15 to 20 in the First Brahmana in the 2nd Chapter of Br. Ar. Upa. are summed up.

Instead of following the traditional practice of initiating one into the Spiritual studies, King Ajatha Sathru, holding the hands of Muni Gargya lead him to a man who was immersed in his deep sleep. To wake him up he called him by different names. But he did not wake up. He shook him up physically and he woke up. Pointing him out as an example, the King asked the Muni "Where is the all knowing Self indwelling in him abiding, while he was in deep sleep". Muni Gargya could not answer this question as he did not know. The state of Atman or Self in the deep sleep was explained to Gargya.

The King said that the Self withdraws all its faculties of special knowledge, which it was expressing through sense organs, body, mind and intellect and returns to its true nature when it gets into deep sleep. While retiring to its true nature, after withdrawal, it abides in the Hridaya Akasa — the space in the Lotus of the Heart. In other words all these faculties of special knowledge which it was spreading out through the Sense Organs, Body, Mind and Intellect during the waking and dream states, are withdrawn to itself at the time of deep sleep. These faculties return to Itself(स्वयं आपत्ति इति). In this state, the faculties of smell, speech, sight, hearing, feeling and thinking are all withdrawn and merge in the Pure Self which remain as the infinite omniscent witness.

In the Upanishad it is stated that the spreading out of the Infinite Indwelling Self acquiring specialised knowledge through the sense organs, mind and intellect at the time of dreaming and waking is done through 72,00,00,000 most subtle spiritual nerve channels according to the Jivas, Karma Vasanas. The withdrawal of the Indwelling Self to its true nature at the time of deep sleep is also done from all these 72 crore subtle spiritual Nadis. It is also stated, the Self, after total withdrawal abides in the Nadi called "Pureethath". This withdrawal of the Self in deep sleep is compared here to the most sublime, peaceful and blissful slumber enjoyed by an innocent boy, a Great King and a Self Realised Maha Brahmana.

The spreading out and withdrawal of the Supreme Self in its Sad Bhava, (Existential manifestation) both in its Macrocosmic level and Microcosmic levels, during these three states of existence (Waking, Dreaming and deep sleep) are also compared to the Web woven out of itself and withdrawal to itself by the Spider. It is also compared to the sparks that fly out in countless number from the fire. The Supreme Self which is beyond all change and beyond all attributes, manifests Itself depending on none else, as the several lokas, as several Pranas like speech, sight etc. and dissolves them in Itself.

In the next stanza, how some Sadhakas do Upasana on the Mukhya Prana residing in the heart as a little babe, is indicated.

विदन्ति यं प्राणशरीरकं शिशुं
शरीरमाधानममुष्य केचन ।
शिरोवराधनमथान्नबन्धनी
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १४ ॥

> "Certain Sadhakas contemplate on Mukhya Prana, the Vital Energizer, in the form of a baby with the body as its basic support. This body in which the Mukhya Prana abides has seven holes in its head (The two eyes, the two ears, the two nostrils, and the mouth) located in its different sides. Since they are located on the head, they are held as Sacred. The Mukhya Prana is fastened to this body by food in the form of a rope. He, who knows the Mukhya Prana as such, knows the Supreme Self who is the Lord of Sowmya Kasi, my sole refuge." . . . 14

In this Stanza, Gurudev condenses the main ideas contained in the 2nd Brahmana in Chapter one of Br. Ar. Upanishad.

Prana, the Vital Air is introverted unlike the sense organs which are all essentially extroverted. It is introverted in nature because, it has no direct attachment to sense objects. It is therefore described here as a baby which is also introverted and absorbed in itself. The two eyes, the two ears, the two nostrils and the Mouth are the main organs through which the vital air operates. Here these seven sense organs are described as its main support. Since all these seven-holed sense organs (The eyes, the Ears, the Nostrils and the Mouth) are all located on the head, the head is declared here, as the Chief Support of the Mukhya Prana. The Vital energizer the Mukhya Prana can remain and exist in the body as long as it is sustained and nurished by Anna — the food we take. So Anna is declared here as the rope which fastens the Mukhya Prana to the body.

One who contemplates the Supreme Self abiding in the body as Mukhya Prana, in the above manner being fully aware of the body as its basic support and the sense organs located on the head as the special support, he controls and energises these sense organs. He becomes a true controller of his sense organs. If one wants to have a perfect control over any of these Sense Organs, he has necessarily to control the other sense organs.

This is called "SISUBRAHMAN" in the Upanishad, the essence of which has been given in this Stanza.

In the next Stanza the two aspects of Saguna Brahma — the Sad Bhava of the Manifested Supreme Self — is going to be explained. They are their gross and subtle aspects. But transcending all these aspects of this Satguna Brahman, there is the unmanifested Brahman beyond all attributes. It can never be determined by either words or by the Mind. It can be known and realised only through the process of negation "Neti-Neti". All these ideas are in corporated in the next Stanza.

सदस्ति मूर्तं कुजलानलात्मकं
त्यदस्त्यमूर्तं मरुदंबरात्मकं ।
अतीत्य चैतेऽवधिभूर्विभाति य-
त्तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १५ ॥

> "When the Supreme Brahman, in its SatBhava, (in its Manifested reality) became as the three great elements, the Earth, the Water and the Fire, perceivable by the sense organs, it assumes its (Moorthi Bhava) or gross manifestation. When it manifests in its subtle form as Vayu and Akash, unperceivable by the naked eye, It assumes its (Amurtha Bhava) Subtler form. Transcending these two manifestations, and reigning as the Absolute ultimate reality, shines the Para Brahma who is the Lord of Sowmya Kasi — my sole refuge and shelter." ... 15

In this Stanza the main ideas in the 3rd Brahmana, in the 2nd Chapter of Br. Ar. Upanishad are summed up.

This is called "*Murtha Amurtha Brahmana*". Here the Manifested Reality of the Supreme Brahman, is analysed in its two aspects, the Gross and the Subtle. This analysis is done here, both at the Cosmic level (Adi Daivik) and Individual level (Adyatmic).

In the Cosmic level the three Great Gross Elements the Earth, the Water and the Fire which are perceivable by the naked eye constitute the gross manifestation of the Saguna Brahman. Since the ultimate cause for the creation of these three Gross Elements is the Solar Energy, the Sun perceivable to the naked eye is the quint essence of this gross Saguna aspect of Brahman. The Subtle Great Element Vayu and Akas which are not perceivable to the naked eye constitute the Subtle Manifestation of the Saguna Brahman. The quint essence of this two great subtle Elements is the "Purusha" shining as the Supreme Inner Reality in the Sun. At the individual level, excluding the Prana and the Space in the heart, what all constitute the human body out of the various constituents of the three elements Earth, Water and Fire is the Gross manifestation of the Saguna Brahman. The quint essence of this gross manifestation at the individual level is the right eye. The Subtle Elements Vital Air and Akas constitute the Subtle manifestation of the Satguna Brahman. Its essence is expressed through the *Seer* in the right eye representing the Subtle aspect of the Inner Self.

There is no distinction in reality between the Adidaivic and the Adyatmic aspects of Saguna Brahman. A distinction is drawn here, just to illustrate how the Satguna Brahman expresses itself at the Cosmic level and individual level due to its identification with the Upadhis — (conditionings) at these two levels. This has already been explained in the Seventh Section and is going to be explained in the next section.

All these concepts of the Gross and Subtle manifestations of the Saguna Brahman are the result of our non-apprehension and the mis-apprehension of the Supreme Brahman, due to our deep rooted Vasanas. A true seeker of the Supreme Brahman should therefore, ultimately by an intelligent process of negation (Neti Neti Neti) reject all these Saguna aspects of Brahman and finally realise intuitively the Supreme Self transcending all attributes.

In the next Stanza the essence of Maitreyi Brahman is explained.

The Sage Yagnavalka had two wives Maitreyi and Karthyani before he took up Sanyas. Of them, Maitreyi was very intelligent and inquisitive. Sage Yagnyavalkya divided all his worldly possessions and distributed them equally to his two wives before adopting Sanyas. On seeing this his wife Maitreyi addressed her lord and said this "Oh Lord even if you give the entire Earth with all its luxurious splendour, will I attain Moksha — the ultimate release from all worldly attachment"? The answer given by the Sage to his wife is what is explained in the next Stanza.

न वित्तपूर्णा चलया च लभ्यते
यदात्मभावामृतभावनिर्वृतिः ।
सुखं सुखान्याहरतीव वित्तवान्
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १६ ॥

"Even if one gets the entire Earth full of its luxurious splendour, one never attains, that eternal bliss within which is the very nature of the Supreme Self. One who is endowed with all the richess, can no doubt, enjoy; without any effort all the enjoyments of the external world but not the eternal experience of the bliss of the Self within. That blissful self within is the Lord of Sowmya Kasi who is my sole refuge." . . . 16

The ideas of Mantras 1 and 2 in the fourth Brahmana in this Upanishad are summed up here.

Sage Yagnyavalka tells his wife Maitreyi, that if she is endow with all the wealth in the world, she will be enjoying the pleasures of the external world just like any other rich man. Such a one, can never have Moksha or ultimate release, as he will not even have the remotest desire for liberation.

On hearing this reply from her lord, Maitreyi who is keen on attaining this absolute release from wordly bondage, asks him "What is the use of such a wealth to me, which is not capable of giving me liberation." She further asks him, to instruct her and advise her on how this immortality can be attained?

In answer to this question, the Sage advises her, to develope total detachment to all the woridly objects of pleasure. This is indicated in the next verse.

> यदात्मकामाय पतिः प्रियोभवे-
> द्यदात्मकामाय च कामिनी प्रिया ।
> यदात्मकामाय सुतः प्रियो भवे-
> तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १७ ॥

> "A wife loves her husband and holds him dear only for the sake of her-self. She never holds him dear for his sake. The husband loves his wife and holds her dear only for the sake of his own self and not for her sake. The father loves his son and holds him dear for the sake of his self and not for the son's sake. This Self which is the nature of the Supreme Self is the Lord of Sowmya Kasi whom I ever seek." ... 17

In this Stanza the ideas contained in Mantras 4 & 5 in the 4th Brahmana of the 2nd Chapter of the Upanishad are explained.

In this delusory world of names and forms, no object is held dear and near for its own sake.* On the other hand, all

---

"... न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति। न वा अरे जायायै कामाय नाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति। न वा अरे पुत्राणां कमाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति। न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति।"

the objects are held dear only for the sake of one's own self. The same idea is made clear in the next Stanza.

यदात्मकामाय वसु प्रियं भवे-
त्तथा च लोकामरजन्तवः प्रियाः ।
यदात्मनोऽर्थे निखिलं च वल्लभं
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १८ ॥

> "The riches one acquires becomes most dear to him because it is acquired for his own self. Similarly, all the worlds all the Devas, all the living beings become dear to us for the sake of the Self only. Because of their usefulness to the Self, we hold them as dear to us. That Self which is the true Nature of the Supreme Self is the Lord of Sowmya Kasi to Him I surrender." ... 18

In this Stanza also the ideas in the previous Mantras are further explained. By the examples pointed out in this Stanza and the previous one, Sage Yagnya-Valkya asserts, that the basic source for all our love, infatuations, passion, lust etc. for objects both secular and Sacred in this world is the Self and Self only. Had it not been for the sake of the Self, neither one's wife, Son, Husband, worldly possessions, or spiritual attainments have any value or relevance to us. So all our attachment to objects other than the Self, have no significance whatever, they are all unimportant and unworthy. So, the unflinching love to the Self within, and unshaken attachment to it are alone worth having. What is the nature of the Self and how to realise It, is explained to Maitreyi by the Sage. That is explained in the next Verse.

यदात्मनः प्रेष्ठतमस्य दृष्टये
श्रुतिर्मतिर्ध्यानमपि प्रकीर्त्यते ।
तथा विदन् ब्रह्म भवत्यशेषवित्
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ १९ ॥

"This Supreme Self, which is thus the dearest of all that is held dear, is to be seen listened to, reflected upon, extolled and meditated upon. One who has realised the Self through these processes of Satbhava becomes the All Knowing Brahman. That Supreme Self is the Lord of Sowmya Kasi who is my sole refuge." . . . 19

In this Stanza, the last portion of Mantra 5 in the Brahmana is explained.

Sage Yagnyvalkya tells his wife Maitreyi that this dearest Self for the sake of which all other objects in this world and the worlds above, become dear to us is the one to be known, seen, listened, reflected, meditated and realised.** Here, the seeing, listening, reflecting and meditating of the Self are to be done according to the strict traditional way, by approaching the competent Master, study of the Scriptures and reflection of what is understood and studied from the Sastras and Guru and lastly contemplating on them introspectively.

One who realises the Self, becomes all Knowing because there is nothing in this world other than the Self.

All the Dieties in the Heaven are also the different

** आत्मा वा अरे द्रष्टत्यः श्रोतत्यः मन्तत्यः निदिध्यासितव्यः मैत्रेयी आंत्मनो वा अरे दर्शनेन श्रवणेन, मत्या विज्ञानेनेदं सर्वं विदितम।

expressions of the Supreme Self. Any one who worships the Devas as separate form the Supreme Self, can never attain the absolute liberation (Moksha). The idea is explained in the next verse.

यदात्मनोऽन्यत्र सुरादिकान् विदन्
पराक्रियेताज्ञतमस्सदुष्टुतैः ।
जगत्समस्तं हि सतत्वमात्मन-
स्तमाश्रयाम्युत्तरकाशिकाधवम् ॥ २० ॥

> "If any one conceives the Devas (The Dieties we worship) as distinct from the Supreme Self, he never attains liberation due to his blind bigotted Upasana of a varieties of the Devas. This bigotted Upasana of different Dieties without the true knowledge of the Non-dual Supreme Self is colossal ignorance. This entire Universe is nothing else but the manifestation of Brahman. That Supreme Brahman is the Lord of Sowmya Kasi who is my sole refuge." ... 20

This Stanza is also a further elaboration of the idea contained in the previous Mantra. The idea contained in Mantra 6 of this Brahmana is also covered in this Stanza.

All the Great Elements, all the Dieties in the Heaven, the four great classification of the Four Castes among human beings, nay all the beings in this universe that are moving or stationary are all born in the Self, exist in the Self, and dissolve back in this Self. So there cannot be anything other than this Mighty Non-dual Self. Any one who does not realise this absolute Truth, is caught up in the Trap of Duality. One with this sense of duality about the Self, will not be able to realise the Non-dual Self and attain liberation.

But this true knowledge of the Non-Dual Self is not that easy to grasp. So here it is being explained by means of an illustration in the next Stanza.

न किञ्चिदस्ति व्यतिरेकतश्चिते-
स्ततस्तदात्मत्वमनात्मवस्तुनः ।
निनादवद्दुन्दुभिशंखयोर्भृशं
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ २१ ॥

> "There cannot be anything in this world apart from the Supreme Self with its Infinite potentialities to spring forth as the world of plurality. Since the Supreme Self is the Substratum for the Universe of Names and Forms, all that appear as non-self with their distinctive attributes, are also nothing else but the expression of the Self only. This all pervading nature of the Self is illustrated by the examples of Thundering blare of the Battle Drums (Dhundhubi), sound of the Conch, where they are sounded or blown in their high pitch. This all pervading Self is the Lord of Sowmya Kasi who is my Sole refuge." . . . 21

In this Stanza the meaning of the Mantra Seven, in this Brahmana is explained.

When we hear the thundering blare of the Battle Drum, we can not identify the distinctive high or low pitch of the sound. By the common familiarity of the Sound we can only say it is the blare of the Battle Drum only and not the sound of any other instrument. Similarly, when the Conch is blown in its high pitch, which Conch is being blown cannot be identified. What we can only say is that it is the sound of the Conch. The high or low pitch of these sounds are indistinguishable from their general pattern of the sounds. At the same time, we can identify them as such (the blare of the battle drum or the blow of the Conch) by our familarity with their sound pattern. The specialised nature of these sounds are pervaded by their respective general sound pattern. Similarly all that we deem as non-Self with special attributes of the name and form are all pervaded by the Supreme Self in its potentiality for infinite manifestation.

All along, the all Pervading nature of the Supreme Brahman when this World of names and forms was created was explained. In the next verse, how is the state of Brahman before creation is being explained with suitable illustration.

यथा पृथग्धूमकणा धनञ्जया-
त्तथर्ग्यजुस्साम च निस्सरंति हि ।
यतः परान्निःश्वसितोपमं नरा-
त्तमाश्रयाम्युत्तरकाशिकाधवम् ॥ २२ ॥

> "Smoke, sparks and flames emerge out of a smouldering fire. In the same way, the entire world of Knowledge expressed through the sound media consisting of the Veda : Rik, Yajur and Sama, emerged out of the Supreme Lord before creation, as effortlessly and naturally as one breathes. That Supreme Lord is the Supreme Brahman who is the Lord of Sowmya Kasi, my sole refuge." ... 22

The Mantra ten in Brahmana four in the 2nd Chapter of the Br. Ar. Upanishad is explained in the above Stanza.

The smoke, the sparks and the flickering fire particles all were there latent in the fire before it smouldered forth. In the same way the world of names and forms were lying dormant in the Supreme Brahman before creation. In the same way the four Vedas, (Rik, Yajur, Sama and Atharva) the Epics, the Puranas, all branches of knowledge, the Great Upanishads, the Mantras, Suthras, the great Commentaries, were all lying latent in the Supreme Brahman at the time of Creation. All of them emerged out of the Supreme Lord as naturally and effortlessly as we inhale and exhale.

It has been established now that the World of Names and Forms at the beginning of Creation and after Creation was nothing else but the Supreme Self. It is now going to be pointed out, that even at the time of dissolution of this Universe — the World of Plurality — there is Brahman only.

विलीयतेऽक्षे विषयस्तदात्मनि
धियाश्व सोऽप्यात्मनि यत्र शेमुषी ।
अनन्तविज्ञानघनेऽप्समुद्रवत्
तमाश्रयाम्युत्तरकाशिकाधवम् ॥ २३ ॥

"At the time of the Dissolution of the world, or at the time of deep sleep, the Sense objects merge with the Sense organs. These sense organs merge with the Mind, and the Mind in turn is absorbed in the Intellect. Untimately the Intellect also merges with the Supreme Self who remains as a consolidated moss of consciousness just like all the rivers in the world merge with the Ocean. That Supreme Self is the Lord of Sowmya Kasi, my sole refuge." ... 23

The gist of Mantra 11 in the Brahmana is explained in this Stanza.

Before creation of this world and after its creation, there was only the Supreme Brahman. Even at the time of dissolution of the world also Brahman alone remains. All the water in the world dissolve in the Ocean and become the Ocean. In the same way our sense stimuli, the touch, the smell, the taste, the form and the sound merge in the skin, the nose, the tongue, the eye and the ear. They in turn dissolve in the mind. The Mind dissolves in the Intellect. The Intellect dissolves in the Mass of consciousness which is the nature of the Self. The objects of the Senses of action also dissolve in the organs of actions. The world of names and forms is, after all, in this world, the sense organs and their sense objects. So when they dissolve in the Mind, the dissolution of the World taken place. What remain after the final dissolution of world is only the solidified mass of consciousnes (Pragnana Ghana). That Mass of Consciousness is the expression of Brahman at the time of the dissolution. Please see the Upanishad Mantra 11 in Brahmana 4 and Chapter II, of this Upanishad for further details.

(What has been described all along is the State of the Created World and the Brahman at the time of cyclic dissolution of the Primiordal Matter (Prakrata Pralaya). In the next verse, the final and total dissolution of all Concepts of Names and Forms.) When the Supreme Brahman is ultimately realised as the absolute Non-dual Self, is indicated through suitable illustrations.

यजनतपनबुद्धिर्बुध्यते यत्र यस्सं-
सरति स कृपणो यस्त्वक्षरं ब्रह्म सम्यक् ।
विगतविषयतृष्णो वेत्ति स ब्रह्मभूतो
भवति भवविमुक्त्यै भावये तद्रवांघ्रिम् ॥ २४ ॥

> "When a Crystal of Salt is put in Water it dissolves in it and takes the form of the water. It cannot have its Solid Crystal identity again. In the same way, he who has realised the

> Supreme Brahman as the Non-dual, Existance, Knowledge Bliss Absolute, will no longer, have any notion or identification with the body, the Sense Organs, Mind, Intellect or any other conditioned experience. That Supreme Self is the Lord of Sowmya Kasi my eternal refuge." ... 24

Gurudev in this Stanza brings forth, the main idea contained in the Mantra 12 of Brahmana 4 of the 2nd Chapter of the Upanishad.

One who realises Brahman as the Non-Dual Absolute Self, the all knowing blissful Reality, has no sense of doership, enjoyership or any sense of activities either. That is indicated in the next Stanza.

अचलितचितिमात्रं ह्यक्षरं ब्रह्म यद्वै
प्रचलिततनु तन्वां दर्शनादिक्रियाकृत् ।
सकल सजनुरंतर्यन्तृ चोपाधिभेदा-
द्रवति भवविमुक्त्यै भावये तद्रवांघ्रिम् ॥ २५ ॥

> "When the realisation of the Supreme Brahman in its absolute, all-full and Non-dual glory dawns in the intuition experience of the Sadhak, the last trace of the lingering doubt felt about it is also dispelled. He sees himself as the All Pervading Brahman. In such a white heat of realisation of the Self, there cannot be any concept of doership, enjoyership, action and acting, what so ever, which have a relevance only in a field of duality. That Supreme Brahman is the Lord of Sowmya Kasi to whom I totally surrender." ... 25

Here Gurudev ends this section by explaining the gist of the Mantras 13 and 14 in the 4th Brahmana of 2nd Chapter of Br. Ar. Upanishad.

It was stated previously that at the time of total dissolution of the World, the Supreme Self remains as a consolidated mass of Consciousness and that there is no individual consciousness. This statements appeared contradictory to Maitreyi. So Yagnavalka clears this doubt. He tells her, that at the time of dissolution of the world, the Consciousness of each name and form, is no doubt, destroyed. But, these individual Consciousness of these names and forms becomes the total mass of consciousness by dissolving in the Self. That Self expressing as the Mass of Consciousness has never any destruction. When the Upadhis — the media through which the Consciousness all along expressed — are destroyed, the specialised knowledge of the name and form also is destroyed. But that Consciousness as such remains as a mass in the all Knowing Self.

To make this further clear, the Sage says that only in the field of duality, these can ever be the Seer and the Seen, the hearer and the heared, the toucher and the touched etc. Once all duality is ended, by realising the Non-dual absolute Self, the Seership, hearership and all other concepts of doership, the doing and the object of doing all disappear. This non-dual experience is the nature of the Supreme Brahman who is the Lord of Uttara Kasi, my Salvation.

The last two Stanzas are in the Malini Vritha.

SECTION XIII

In the previous section, towards the concluding portion, it has been established that during the three periods of Time, at the time of Creation, Preservation and Dissolution of this Universe of Names and forms, there was nothing other than the Supreme Self. As a fitting conclusion in this Great Thesis the essence of "*Madhu Brahmana*" is explained in this section. The three fold aspect — the Divine (Adhi Davic), the Spiritual (Adyatmic) and the Physical (Adi Bhoutic) of all the several, several objects and living beings in this World are all enlivened and emergised by the One and the Same Self. Their sole support and substratum is the Supreme Self only. The distinction one makes of this non-dual Sypreme Self, as the Cosmic Self and the Individual Self is only apparent and illusory due merely to Its identification of the equipments at these Universal and Individual levels.

पृथ्वी समस्तजनिमन्मधु जन्तुवर्गः
पृथ्वीमधु द्विविधपूरुष एष पृथ्व्याम् ।
मूर्त्याश्च यस्स मधु तन्मधुकारणात्मा
ब्रह्मास्ति यत्तमनिशं स्मर विश्वनाथम् ॥ १ ॥

"For all the creatures in this World, the Earth is essentially as Sweet as Honey. The Earth holds all the creatures living on it, as Sweet as Honey in turn. The important Supreme Purusha whose nature is knowledge absolute, is the honeyed essence of all the living beings on this earth. All the living beings are, in turn as Sweet as Honey to this Supreme Purusha. The effulgent and deathless indwelling Self in every living body is as Sweet and dear as honey to each of the embodied beings. The body of each embodied beings is, also equally Sweet and dear

> to indwelling Self in every living being. That Supreme Self who is described here, in the form of the Sweet Honeyed Essence in Its three fold aspects, the Adi Davic (Divine), the Adi Bhoutic (The Physical) and the Adyatmic (The Spiritual) is the Supreme Brahman and is the Lord Viswanatha of Soumya Kasee. On Ye! Mind! meditate on Him as such." ... 1

This section begins with the description of the *Madhu Brahmana* contained in the 5th Brahmana of Chapter II of Br. Ar. Upanishad. The ideas in Mantra I in this Brahmana is indicated in this stanza.

(1) The Earth, (2) All the embodied beings on this Earth, (3) The cosmic Self who encompasses and indwells as the cosmic Being — the Purusha of the Earth, (4) The Self indwelling in every embodied being, — are the four aspects of the Supreme Self described here. They are to each of them as dear and Sweet as Honey. Honey is the Sweet end-product of the Selfless efforts of several honey bees. Just as honey is the result of the selfless co-operative efforts of several honey bees, these four factors of the self react with the other in a co-operative endeavour through the operation of the law of causation, each holding the other as Sweet as Honey. Each of these factors forms both the cause and the effect of each other. Such a mutual cause-effect operation must necessarily be due to a common primary causeless cause. That causeless cause is the Self which is eternal and immortal. All the names and forms of this World are but the expression of this Ever lasting Immortal Supreme Self, — The Brahman. Here the 'Cosmic Self' — the 'Parthiva Purusha' — is to be understood as 'Hiranyagarbha' and The Indwelling Self in each embodied being — "the Sareera Purusha" — as the Individual Jiva.

In the last line of the stanza there is an invocatory call to the Mind to reflect and mediate always on the ever Sweet honeyed memory of Lord Viswanath. It is most expressive of the Glory of un-divided Supreme devotion and love to the Lord.

In Mantras 2, 3 and 4 of this Brahmana, there are exactly similar description applying the same ideas to the other Elements, The Water, The Fire and The Vayu. Gurudev has skipped them over here. However in the next stanza this four fold aspect of the Self both in Its cosmic and Individual level relating to Sun is explained.

पूषा समस्तजनिमन्मधु जन्तुवर्गः
पूष्णोमधु द्विविधपूरुष एष पूष्णि ।
नेत्रे च यस्स मधु सर्वमधूद्वहं स-
द्वह्मास्ति यत्तमनिशं स्मर विश्वनाथम् ॥ २ ॥

> "The Sun is honey to all living beings. All living beings are Honey to the Sun. The Self expresses as the indwelling Purusha in the Sun in Its All Divine aspect while it expresses as the Seer in the Right eye in all embodied beings in Its individual, Spiritual aspect. All the living beings are honey to the Self in — Its both aspects — Cosmic and Individual. All the living beings hold the Self, in both, Its aspects as Honey in turn. The All Honeyed ever Sweet Supreme Self is the Sole eternal, immortal support and substratum for Its manifestations in Its Adi Davic (Cosmic level) as Hiranyagarbha and Its Adyatmic (Individual) level as Jiva and Its Adi Bhoutic (Physical) level as the living beings. That Supreme Self is the Lord of Soumya Kasee. Oh dear Mind! Remember and Meditate on the Lord as such." . . . 2

The fifth Mantra in this Brahmana is explained in the above stanza.

The ideas expressed therein are exactly on the same line as in the previous stanza. The Upanishad seeks to emphasise that the three-fold distinction we attribute to the Supreme Self as Adi Daivic, Adhi Bhoutic and Adyatmic are all apparent and illusory. The Supreme Brahman on which these seemingly apparent distinctions are super imposed is the All Honeyed Sweet Essence of Everything. There is nothing other than this Supreme Self.

In the mantras 6 to 14 of this Brahmanas, the four fold Honey-aspect of the Supreme Self is elaborately explained. Poojya Gurudev has thought it fit to skip them over, apparently because they are repeatitive. Readers who are keen or deligent enough on studying them, may refer to the original of the Upanishad with commentary.

यद्ब्रह्मभूतविबुधे निखिलात्मभूते
भूतानि चेन्द्रियगणा भुवनात्मदेवाः ।
सर्वेऽर्पितास्सममरा इव चक्रनाभौ
रे रे मनस्तमनिशं स्मर विश्वनाथम् ॥ ३ ॥

"To that rare exalted Soul who has realised the Supreme Brahman as the All Pervading Self, all the living beings, all the aggregate of the Sense Organs all the fourteen Worlds including this earth, all the embodied Souls in this earth, all the embodied Souls in this vast Universe, all the Devas like Agni, Vayu etc. will appear as Super imposition on him just like the Spokes of a wheel fixed to its central Hub and outward Rims. That Supreme Brahman which is the Sole support and Substratum for these illusory worlds of names and forms is Lord Viswanath of Uttara Kasi. Oh Mind, renounce these illusory World of plurality with total detachment, and meditate on the Supreme Lord as the Supreme Self." . . . 3

In this stanza the idea contained in Mantra 15 of this Brahmana is explained.

In a wheel the outer Rim and the central axil or hub are the Sole support for all the spokes in the wheel. All the spokes are in fact fixed to them. The rotatory motion of the spokes depends solely on the hub of the wheel. When the wheel rotates, the motion of the spokes are only visible, while that of the hub is almost unperceivable. In the same way the entire Worlds of Names and forms which appear to be ever moving in their cosmic cycles, are nothing but Super imposition on the Supreme Self. On realising this Supreme Self in Its all pervading Nature, the Self Realised Soul, Sees only himself every where. All the Worlds of Names and forms, he was experiencing all the while, appear as purely illusory, mere Super imposition on him.

Here Gurudev, employs the vacatory case 'Rai! Rai! (रे! रे!) Twice in invoking the Mind. This repeated reminder to the mind is to emphasise the need of develop total detachment and renunciation to this illusory world of names and forms and to cultivate unshaken constant awareness of the Supreme Self.

Those whose sole concern and attention in life are centered round the objects of the World, will never, never have the remotest awareness of the Lord. They, very often, question the very existence of such a Lord. These types of persons are being addressed in the next stanza, deploring their miserable lot of running after the illusory and unreal, missing the actual and Real.

योऽयं परात्परतरः पुरुरूपधारी
मायावशात् प्रतिशरीरमनुप्रविश्य ।
सर्वानुभूर्भवति निर्भयशोकमेकं
रे रे मनस्तमनिशं स्मर विश्वनाथम् ॥ ४ ॥

> "Oh, Ye! Mind! Do Remember and reflect on Lord Viswanath of Uttara Kasee, who is the Indwelling Self in every embodied beings. Though This Supreme Self within, in every embodied being is one and the same, It appears to have assumed different bodies with their distinctive name and form enjoying and suffering their new joys and sorrows, due purely to Its delusory identification with them. In this delusion, It is seemingly appearing as the enjoyer, the seer, the hearer and the reflecter of all the sense objects; while actually. It remains as the Non-dual Supreme Self beyond all sorrows, fear, and delusions, shining as the Witness of these illusory happenings. That Self is Lord Viswanath of Uttara Kasee, Oh Ye Mind Remember the Lord as Such and meditate on Him through out the day and night." . . . 4

Though the Self may appear as distinct and separate in every embodied being due to our non-apprehension and misapprehension of the Self, actually the same Self, is indwelling in all these bodies. It is like the same Sun reflecting in all the reflecting media separately.

In this stanza the ideas contained in Mantra 19 of this Brahmana is summed up. With this the fifth Brahmana in Chapter II of Br. Ar. Upnishad is concluded.

In the Upanishad there is a narrative story to illustrate the Supremacy of "Madhu Vidya" as a sacred and secret Sadhana for acquiring Brahma Vidya. Gurudev has omitted it in his summing up. Still the story, in brief is explained below in passing.

Lord Indra knew the Brahma Vidya to be acquired through Madhu Vidhya. He however kept it as a top secret, not revealing it to even Devas. The Twin Gods who are the Royal Physicians of Heaven, Aswani Devas were very keen on knowing this "Madhu Vidya". The Sage Dhadyak Adharvana instructed this 'Madhu Vidya' to Aswani Devas. It was after perpeterating two henious crimes, Aswani Devas got this Vidya.

Dhadyak was initiated into this secret Vidya by Lord Indra, while initiating this mysterious Vidya, Indra took a solemn undertaking from him, that he would not reveal this secret to anybody else. Indra also warned him that if he breaks this promise, his head would be cut off by him.

So Dhadyak was hesitating to impart this Vidya to the Twin Gods Aswani Devas, being afraid of Indra. Aswani Devas assured him, that they would protect him from the wrath of Indra. They therefore cut of the Head of Dhadyak and replaced it by the Head of a Horse. They learned the Madhu Vidya from the Sage. When Indra knew this, true to his word, he cut off the head of the Sage for having broken the promise given to him. Aswin Devas restored the original head of the Sage which they had hidden. The Aswini Devas had thus to perpeterate two crimes to learn this Great Madhu Vidya — the Supreme Sadhana for acquiring Brahma Vidya. They had first to be — head their Guru and secondly they had to kill a horse to get its head. The idea focussed in this narrative is that Brahma Vidya is to sacred and Supreme, that it is to be acquired at any cost ignoring what prize one has to pay for it, or whatever henious crime one may have to perpeterate for it.

The above story is narrated in Mantras 16, 17 and 18 of Br. 5 of Chapter II of this Upanishad.

With the 6th Brahmana the 2nd chapter of this Upanishad ends. In this Brahmana, the "*Acharya Parambara*" — the Great line of Sages described in Śatapatha Brahman who had acquired the Brahma Vidya through the spiritual Sadhana of Madhu Vidya are mentioned. This also is skipped over by Gurudev.

The Third Chapter known as "*Yagnya Valkya*" Kanda is being taken up by Swami Tapovanji in the following stanzas. In the next stanza the ideas discussed in the 2nd Brahmana are summed up. A great debate takes place between Aartha Bhagan belonging to the Jaral Karu Gotra and Sage Yagnya Valkya. Thus subject of the debate is that the only way for absolute liberation (Mukti) is through the quest of the Over-Self-Brahman. All other Sadhanas will only perpeterate the vicuous cycle of birth and death to enjoy and suffer the merits and demerits acquired by several lives. The gist of this discussion is given in the next verse.

पुण्येन पापपटलेन च ततदेत्य
जन्मेह हन्त विषयेन्द्रियमृत्युचक्रे ।
भ्राम्यत्यनारतमवैति न मृत्युमृत्युं
यं कर्मठस्तमनिशं स्मर विश्वनाथम् ॥ ५ ॥

"Most of the Jivas are caught up in the death-trap of the ever-grinding wheel of death cost in the mould of sense organs and sense objects and sense enjoyments taking countless births and deaths according to Punya and Papa (Merit or Demerit) acquired by them. They are, alas! trapped in this wheel of change due to their deep-rooted ignorance of the Self and their blind attachment to the ritualistic and Ego-centric actions breeding endless reactions. It is most lamentable and pitiable that they fail to seek and realise the very annihilator of

> the dreaded Death Itself — the immortal Supreme Self who is Lord Viswanath of Uttara Kasi. So Ye! Mind! remember Him both day and night." ... 5

The third chapter of Brahadaranyaka Upanishad is entitled "*Yaknya Valkya Kanta.*" As the very title of this chapter indicates, it is in the form of a grand and lofty debate on the most exalted and sublime thought contained in the unique Upanishad literature, at the Court of King Janaka lead by the Sage Yagnya Valkya, the invincible and un-parallel Rishi.

Janaka, the King of Videha, once conducted a Yaga, in which several gifts had to be offered to the Brahmins and the other deserving people. In that Yagna, many learned Brahmins from Kurukshetra and Panchala came to participate in this unique offerings. King Janaka wanted to find out the most erudite scholar among those great gatherings of Brahmin Pandits. He brought one thousand cows whose horns were bedecked with Gold, in the Yagna sala. The King declare that he who was the greatest Vedic Pandit among them could have all these thousand cows as a gift. On hearing the King's declarations none of the Pandits dared to come forward to claim the herd of cows kept there. Then Sage Yaknya Valkya who had also come there, came forward and instructed his disciple Brahmachari Soma Sravas to lead the entire herd of cows to his Asram. The rest of the Brahmins assembled there, got angry at this effrontory of Sage Yagnya Valkya. One of the Rithwik in the Court of Janaka, by name Aswalayana, could not contain himself. He asked Yagnya Valkya whether he is the greatest Brahmana established in Brahman? Sage Yagnya Valkya answered "My Namaskar to all the Brahmins assembled here. I wished to have the cows. So I lead them to my Asram".

Most of the learned Pandits assembled there wanted to test the scholarship of the Sage in Vedic knowledge. In the august Imperial Assemblage of King Janaka's court, the grand and Lofty debate takes place between Sage Y·agnya Valkya and the other Sages. These sublime and most exalted ideas detailed therein are the Grand theme of the third chapter of this Upanishad.

The first of these series of debate is between Aswalan and Sage Yagnya Valkya. They are incorporated in the first Brahmana of this chapter in Mantras 1 to 10. All the questions put by Aswalan were most satisfactorily answered by the Sage. Poojya Gurudev has skipped this portion in his Stotra, as they have more of Ritualistic significance than Philosophical import.

Gurudev sums up in this stanza the 2nd Brahmana in this chapter covering Mantras 1 to 13. The debate here is between Artha Bhagom belonging to Jaralkaru Gotra and the Sage.

The main theme debated in the previous Brahmana was how to get over the finitude and limitation of Action and Time. But this finitude and limitation of Action and Time — are due to the primordal ignorance of the Self and the consequential ego-centric attachments of the Sense organs, Mind and the Prana to their respective sense objects. How many are these organs, and what are their objects is the questions put by Artha Bhagam to Sage Yagnya Valkya. The Sage answered that Jiva ignorant of Its·true nature, is subjected to finitude and limitation as though caught up in a death-trap, through the ego-centric attachments of the sense organs. Mind and Prana to their respective Sense objects. The organs are eight in number and their overpowering sense objects are also eight in number. They are explained in the Upanishads in Mantras 2 to 10 of the Third Bharmana in the Third Chapter. They are as follows : (1) The organ of Smell — Prana and its controlling sense object is smell experienced through the action of Apana. (2) The organ of speech — Vak and its controlling sense object is sound. (3) The organ of taste — Tongue and its controlling sense object is taste. (4) The organ of seeing — The eyes and its controlling sense object is the form or Rupa. (5) The organ of hearing — The ears and its controlling sense object is sound. (6) The organ of feeling and desire — the Mind and its controlling sense objects is 'desires' Kamanas. (7) The organ of action — the Hands and its controlling sense object is the 'Karma' — the action we perform. (8) The organ of touch — Skin — its controlling sense object is the Sense of touch.

After answering these questions satisfactorily Artha Bhagan further asks the Sage that all these are subject to finitude and limitation and are even perishable by nature. It is heard that even all these finitudes and limitations are totally devouvered by a Supreme Deva who is the very annihilator of the dreaded death itself. Here Yagnya Valkya answers that the Realisation through proper knowledge of the Supreme immortal Self will alone annihilate this dreaded death of finitude and limitation. On Realising the Supreme Self alone one can get over all change.

To the subsequent questions of Artha Bhagan, the Sage answers that the Soul of Man of Self-Realisation merges with the Supreme at the time of his quitting the body, while the Soul of the Man who dies ignorant of the Self is caught up in the vicious cycle of birth and death, enjoying and suffering the merits (Punya) or the demerits (Papa) acquired by him through his ego-centric attachment to Sense organs and Sense enjoyments, in his previous birth. The only way to get over this death-trap is to seek and realise the Supreme Self who is Lord Viswanath of Uttara Kasi.

It is no doubt true that the merit or 'Punya' acquired by doing a little good action in this world will give only temporary short stay in the Higher Realms. What about the Great Punya 'Merit' acquired by the performance of Mighty sacrificial Rites like Aswa Medha would not those Punyam ensure one, eternal stay in Brahmaloka without any risk of any fall. This question is answered in the next sloka.

पारिक्षितप्रभृतयः पुरुपुण्यपुञ्ज-
भाजोऽपि सूत्रभुवनादिभवप्रभेदान् ।
गच्छन्ति मोक्षभवनं न विशन्ति यस्य
रे रे मनस्तमनिशं स्मर विश्वनाथम् ॥ ६ ॥

> "One who performs, the Aswa Medha Yaga or Raja Sooya, destroys all the Sins committed by him in this world. He is called "Pareekshita" in the Sruti. Such noble, rare and very pure Souls, no doubt attain Brahmaloka — the World of Hiranyagarbha — passing through the Subtlest of passages. Still they never attain the subtlemost abode of the Supreme Brahman. Oh dear Mind, remember Him as Lord Viswanath of Uttara Kasi and meditate." . . . 6

The above stanza is the essence of "Bhujju Brahman" appearing in the Third Brahmana in the 3rd chapter of Br. Ar. Up. This section contains only two Mantras.

Continuing the grand debate held in the Court of King Janaka, another Brahmin Pandit Bhujju — son of Lahyan, rose to test the erudition of Sage Yagnya Valkia. He asked the

Sage whether he knew who the "Parikshittas" are and where they are? The Sage replied that Parikshittas are those noble and rare Souls who have performed the great Aswa Medha Yagnas. The term "Parikshittas" is a rare name used in the Sruti to describe the great performers of Aswa Medha Yagna. To test whether the Sage is familiar with this term, this question was put to him. When he answered it correctly Bhujju again asked the Sage where do these performers of Aswa Medha go when they leave their bodies. The Sage answers that this world is as wide as the space occupied by the Sun during his Aerial flight in his chariot during 32 days and nights. It is surrounded by oceans and is the source of all enjoyments of all the living beings on this earth. This World is surrounded by the Earth which is twice its size. The Earth is again surrounded by the Great ocean called 'Ghanoda' which is again twice the size. This Cosmic Universe is divided into two halves, connected by a very minute subtle narrow passage through which just the sharp edge of razor or wing of a fly can alone pass. The Souls of the great performers of Aswa Medha are taken up to this narrow passage while they die by the Lord Agni. Since Lord Agni is not subtle enough to enter this passage, he hands over these Souls to Lord Vayu. Lord Vayu takes them through this passes and carries them beyond the Universes. They then enter the Realm of Brahmaji — the Hiranyagarbha. When the Sage give the correct answer Bhujji retired.

But the performers of these Aswa Medha, Raja Suya and other Great sacrificial rites, may attain the higher Realms of Brahmaji and other Devas according to the order of the merit of these Yagnas as prescribed in the Sastras. But all these grand series of ego-centric activities do not give the performer absolute final Release as the Ultimate Liberation. For such an absolute ultimate Release, the Realisation of the Supreme Self is the only way.

In the next stanza the attributes of that Self-knowledge is described. It is called the 'ushastha' Brahmana.

साक्षाद्यदस्ति निखिलात्मकामात्मवस्तु
विज्ञातिविज्ञमथ संहतिसन्नियंतृ ।
ब्रह्माद्वयं यदितरत् खपुरीव चार्तं
रे रे मनस्तमनिशं स्मर विश्वनाथम् ॥ ७ ॥

> "The Supreme Self is the inner Reality of all that exist in this World. It is the illuminator of even the Intellect. In Its presence and at Its instance, the three bodies, the casual, the subtle and the gross operate following the law of causation. Yet It remains ever as the all pervading Non-dual Self. In Its absence, all the Worlds of names and forms have only, so much of realties as mere castles in the Air. They appear so illusory and unreal. That Supreme Self is Lord Viswanath. Oh dear Mind remember Him as such and meditate. ...7

The essence of Brahmana four in chapter three of this Upanishad is brought out in the above stanza. This is known as "Usastha Brahmans."

Continuing the Grand debate led by Sage Yagnya Valkya in the Court of King Janaka, the Pandit '*Usastha*' the son of *Chakra* tests the scholarship of the Sage in Vedic knowledge. He asks "Please tell me clearly that nature of the Supreme Brahman which is all transcending and all important but at the same time, abides as the Sole Reality indwelling in all beings that exist. The Sage replies "The Self that abides within you is the Sole indwelling Reality in all living beings". He further added that it is due to the presence of this Inner Self, with in, all the five fold Pranas, the Sense organs, Mind and Intellect do their allotted functions. To the further question raised by 'Usastha' the Sage clarifies that the Inner Self within cannot be cognized as an external object as we cognize a walking bullock or a running horse through out Sense organs. Because the Sense of sight, hearing, feeling and thinking is possible only if the respective sense organs, are vitalised by the Inner Self. This Inner Self, being the ever vitalising subjective Reality within, which is the Seer in the eye, the hearer in the ear, the feeler in the Mind and the thinker in the Intellect, can never, never be cognized by these equipments. All that is seen and experienced as something other than this Supreme Self, are subject to time and the operation of the law of causation. So they have only an illusory ever changing ephemoral existence, as the castles in the Air. On hearing this reply 'Usastha' retires from the debate.

In the next stanza, the main ideas in "*Kahola Brahmana*" are explained. The three main hurdles that constitute the chief obstacles on the way to Self Realisation are (i) the desire for a son (Progeny), (ii) the desire for wealth, (iii) the desire for worldly and heavenly attainments. Unless one gets over these hurdles by deep renunciation this Self knowledge is not possible. This is explained in the next stanza.

यद्ब्रह्म चैकमखिलान्तरमस्य वित्त्यै
प्रत्यक् षड्रूर्मिरहितं गुणिनोह्यगौणम् ।
भिक्षार्थिनस्त्वंयमटन्ति बुधा विधूय
विश्वैषणास्तमनिशं स्मर विश्वनाथम् ॥ ८ ॥

> "The Supreme Brahman is the indwelling Inner Self in all beings moving or immoving in this Universe. This Inner Self shines as the Eternal Witness of all happenings in this Universe. The six modifications to which all the objects in this Universe are subject to viz., birth, existence, growth, decay, disease and death, never affect the ever witnessing Inner Self. The six moods to which all living beings are subject to viz., hunger, thirst, sorrow, delusion, old age and death, also never affect this Inner Self. It remains ever as free, independent, full and the only one without a second. In order to know It and realise It as such, the seeker should renounce the three fold desires viz., the desire for progeny, the desire for worldly wealth and the desire for worldly and heavenly enjoyment. After renouncing these three desires totally, the Sadhak should acquire the six fold spiritual wealth like Sama, Dama etc. and adopt Sanyasa order. With the begging bowl in hand, he should wander about ever, meditating on the Supreme Brahman within and without. That Supreme Self is Lord Viswanath of Soumya Kasi. Oh Ye Mind meditate on Him constantly." ...8

In this stanza Gurudev sums up the ideas in the 5th Brahman in the third chapter of this Upanishad.

Here the debate is continued between the Sage Yagnya Valkya and the Pandit 'Kaholan' son of Kousheeka. The question raised by 'Kaholan' is on the same line as the previous case. He asks "Please describe to me the Nature of the Supreme Self, which is never obstructed by anything else and which is all important remaining as the Inner Self in all the beings in this world. The Sage replies "It is the same Innermost Self with in you". Kaholan further asks which is that inner most Self". The Sage replies that, It is that Self within which remains as the eternal Witness, un-affected by hunger, thirst, sorrow, delusion, old age and death. He further clarifies that the true Seeker of this Inner Self, realises It as such after renouncing the three primary desires for progeny, Wealth and Worldly and other Worldly attainments. Through such a renunciation, the Seeker adopts Sanyas and ever remains in constant contemplation of the Inner Self.

In order to attain the true realisation of the Inner Self, 'Sanyas' in all its true order has to be adopted. In the next stanza the details of the true order of Sanyas are given.

यद्ब्रह्मबोधमभिकांक्ष्य बुधा निरीहा
मुण्डा विवर्णवसनाश्च विवर्णलिङ्गाः ।
आरण्यकेषु विचरन्ति च यत् प्रबुद्धा
निष्किञ्चनास्तमनिशं स्मर विश्वनाथम् ॥ ९ ॥

"Those seekers of the Supreme Self who have made a deep study of the scriptural text books through the proper instructions from a competent Master and who have thereby acquired an intellectual understanding of the true nature of the Transcendental Reality, don the ochere robe, renouncing totally, their identification of their caste distinctions like the caste mark, *Yagna Upavetho,* tuft of hair etc. After adopting Sanyasaram, they renounce the three fold primary desires and wander in the forest ever contemplating on the Supreme Self within and without discarding all their possessions. Those Sadhaks, who have already had the intuitive experience of the Self within during their quite study, reflection and meditation of the Self, also renounce the three fold primary desires and adopt Sanyasarams and seek the sublime solitude of the jungle just to revel themselves, in the bliss of the Supreme Self. They also never accept any thing from the world outside. Both these two types of Sanyasis, realise the Supreme Self within and ever abide in Its non-dual glory. That Supreme Self is Lord Viswanath. Oh beloved Mind! do contemplate on Him and His glory. ...9

In this stanza Gurudev has drawn a distinction between two types of Sanyasis — the Sanyasi who has acquired the intuitive knowledge of the Self through Self Study, reflection and meditation. This is described as 'Vidwath Sanyas'. The other type of Sanyasi is the one, who after a deep study of the Sastras at the feet of the Guru, has acquired a deep intellectual understanding of the Transcendental Nature of the Supreme Self. Established in this Intellectual awareness, he renounces all the three desires for progeny, wealth, and worldly attainments and dons the Ocher Robe renouncing all his caste destruction and wanders in the Jungle in single-pointed contemplation of the Supreme Brahman — This type of Sanyasins are described "*Vividsha Sanyas*".

In the next stanza, Gurudev explains that by listening, reflecting, and meditating on Brahman, one transforms himself as the Supreme Self.

निश्शेषमेतमवबुद्ध्य यमात्मविद्य-
द्विज्ञाननिष्ठितमतिर्मननैकशीलः ।
पाण्डित्यबाल्यमुनिताभिरकृत्यशेषः
सर्वीभवेत् तमनिशं स्मर विश्वनाथम् ॥ १० ॥

"When the Sadhak transforms himself as the Supreme Self, through a thorough study of the Self at the feet of the most competent Acharyas he is ever immersed in the constant awareness of the Self negating every thing that is non-Self. For him there is nothing left to be done either through listening, reflecting or meditating. He verily becomes the all pervading Self without a second. That Supreme Self is Lord Viswanath. Meditate on Him Oh! Mind! constantly. . . . 10

In the next three stanzas Gurudev describes that, that

Mahatma who have realised the Brahman as described above, is alone, entitled to be styled as a *true Brahmana.*

यद्ब्रह्म सम्यगवगच्छति यो महात्मा
प्रत्यक्तया भवति विश्वतनुश्च विद्वान् ।
स ब्राह्मणस्स पुरुपूज्यतमस्सधन्य-
स्तस्मै नमस्तमनिशं स्मर विश्वनाथम् ॥ ११ ॥

"That Most exalted Soul, who realises the Supreme Brahman as the Self-within, ever revels and is in constant play with that Self. He also identifies himself as all the Selfs in the entire cosmos. He is the True *Brahmin.* He is to be ever adored and worshipped. He is the divinest of the divine. Thousands Prostrations to Him! His Atman is none else but Lord Viswanath of Uttara Kasi. Remember and meditate on Him as such. ... 11

The description of a true Brahmin continues in the next stanza also.

वर्णाश्रमास्पृगशरीरपदे हि यस्मिन्
तादृग्धियैव विहरेदिव यो विपश्चित् ।
स ब्राह्मणस्स बहुमान्यतमस्सधन्य-
स्तस्मैनमस्तमनिशं स्मर विश्वनाथम् ॥ १२ ॥

"That true knower of the Self, who ever revels in the Atman ignoring and transcending all the petty notions of caste and the four stages of life (Varna and Asrama), is a *true Brahmana.* He is ever to be revered and respected. He is indeed the holiest of the holy. He is to be ever prostrated. Lord Viswanath is truly His Self. Meditate on Him as such. ... 12

In the next stanza the description of true Brahmin concludes.

विप्रोऽहमाढ्यकुलवानिति मन्यमानो
न ब्राह्मणश्चिदहमित्यनुचिंतयन् यत् ।
स ब्राह्मणस्स बहुमान्यतमस्सधन्य-
स्तस्मै नमस्तमनिशं स्मर विश्वनाथम् ॥ १ ३ ॥

"He who merely gloats over himself as a Brahmin by the sheer accident of his birth in a noble Brahmin family is not a true Brahmin at all. He is just a Brahmin by the sheer accident of caste. That exalted Soul, to whatever caste he may be born, who identifies himself totally with the All knowing Inner Self is a True Brahmin. He is to be ever honoured and respected. He is to be worshipped and adored. To him our endless pranams. That true Brahmin who has transformed himself as the Supreme Self is Lord Viswanath of Uttarkasi. Oh beloved Mind! Do remember Him as such and meditate upon him.
. . . 13

After describing "*who a true Brahmin is*" in the above three stanzas, in his own inimitable style, Gurudev sums up the essence of "Gargi Brahmana" in the next stanza. What is described in this stanza is that the Dynamic *manifested Reality* of the Supreme Self — the Vitalised, Subtle Divine force and the Supreme Brahman, form the Warp and Woof and the substratum of the Great five Elements and the Entire Cosmos of the created World.

ओतश्च मिश्रितममिश्रितभूतवर्गे
प्रोतश्च सोऽथ सकलाश्रयसूत्रदेवे ।
प्राणात्मनि स्वयमतर्क्यमहिम्नि सोऽप्यु-
द्रूतो यतस्तमनिशं स्मर विश्वनाथम् ॥ १ ४ ॥

"The five Gross Elements after their pentagorous combination are supported and sustained by the five subtle Elements in

> their pure and unmixed forms as the warp and woof of the Universe. The Gross effects are ever pervaded and supported by the subtle causes. The five Elements in their pure and unmixed form are again sustained and supported by the vital Energizer in the form of Mukhya Prana, which forms the warp and woof of the subtle Elements. The divine vital Energizer — the warp and woof of the subtle Elements, is the manifestation of the Supreme Self which is beyond all attributes, pure, omniscent, ever-free and omnipotent. That Supreme Self is Lord Viswanath on whom, Oh dear Mind, get attuned in Meditation." ... 14

The famous debate between Gargi — the daughter of Vaknu and Sage Yagnya Valkya in the Court of King Janaka is summed up in the above verse.

The question of this intellectual illustrious daughter to the Sage is in the following line. "Oh Sage, if all that we see in this Universe is wrapped up as the warp and woof of the Oceans, on what is the Element of Water supported and sustained?" The Sage answers that The Element of Water is wrapped up in the Element of Air as the warp and woof. Gargi. "On what is vayu sustained and supported".

Sage : "On the Intermediary space."

Gargi : On what is the Intermediary space supported?

Sage : On the world of Gandharvas.

Gargi : On what is the gandharva world supported?

Sage : On the world of the Sun.

Gargi : On what is the world of the the Sun wrapped up as warp and woof?

Sage : On the world of the Moon.

Gargi : On what is the world of the Moon wrapped up as warp and woof.

Sage : On the world of the stars.

Gargi : On what are the world of Nakshatras wrapped up as warp and woof?

Sage : On the world of the Devas.

Gargi : On what are the world of the Devas wrapped up as warp and woof?

Sage : On the world of Indra.

Gargi : On what are the world of Indra wrapped up?

Sage : On the world of Prajapathis.

Gargi : On what are the world of Prajapathi wrapped up as warp and woof?

Sage : On the world of Hiranyagarbha, the cosmic Mind and Intellect.

Gargi : On what is the world of Hiranyagarbha wrapped up as warp and woof?

Sage : On Gargi! Your question is beyond the reach of intellect and logic. If you persue this question your head will fall. You are seeking that very illuminating Deva who vitalises your very intellect.

Hearing this answer, Gargi also retired.

In the next stanza, the Immanent Reality is explained which is described in the Upanishad in the form of a debate between Uddalaka and Sage Yagnya Valkya. This is styled as "Antharyami Brahmana".

सूत्रश्च संग्रथितसर्वजगद्यथा स्रक्
सूत्रेण तस्य च नियन्तृ यदन्तरस्थम् ।
जानन् भवत्यमरवित् स्वपरत्रयीवित्
निश्शेषवित्तमनिशं स्मर विश्वनाथम् ॥ १५ ॥

"Just like the thread holds all the flowers in a garland running through them, the Manifested Supreme Self in the form of the Vital Energizer — The Mukhya Prana — holds the entire Universe running through it as the immanent Reality and life core. One who knows and realises the Supreme Self as the Inner Self threading through all the living beings in this Universe, becomes the true knower of Brahman, as the controller and regulator of all the Devas, the knower of the Atman, all the living beings and the Vedas. Such a Self-Realised person becomes all-knowing. He becomes fully aware that The Inner Self indwelling in all the living beings is the Supreme Controller of the Universe. That Supreme Self is Lord Viswanath of Soumya Kasi, Oh my beloved Mind! ever contemplate on Him as such." . . . 15

In the above stanza the essence of Mantra I, of the seventh Brahmana in chapter 3 of this Upanishad is explained.

The great debate in the Court of Janaka continues between Uddhalaka and Sage Yagnyavalkya. Uddhalaka claims that he happens to know the great truth of the Inner Reality, dwelling as the Inner Self regulating and controlling the entire universe including Brahmaloka from the Gandharva — Kabandha — the son of Atharva. He knew this great truth in reply to his question "who is he, who regulates and controls, this Universe and the Worlds above, and all the embodied beings living. There-in, indwelling as the Immanent Reality — the Inner Self in the Core of their beings? The answer given by Kabhanda was "who knows that Inner Self abiding in all beings, knows the Brahman He knows all the Worlds. He knows all the Devas. He knows all the Vedas, all the living beings, the Atman, and every thing. It is this answer that is incorporated in the above stanza. Uddalaka asks the sage whether he knows this great truth and if so he may explain what it is.

The answer of Sage Yagnya Valkya is explained in the next four verses.

पृथ्व्यां स्थितोऽन्तरतरो यमकृत्र पृथ्वी
यं वेद यस्य पृथिवो तनुरात्मभूतम् ।
सर्वस्य निर्वपुषमस्तसमस्तधर्मं
नारायणं तमनिशं स्मर विश्वनाथम् ॥ १ ६ ॥

"This Inner Self indwells within the Deva identifying as the Earth and regulates and controls the great Element Earth. Being the inner-most Self in the very Deva identifying as Earth, he is also not aware of it. The very body of the "Prithivi Devata", his very support, and his very control is nothing else but this Innermost Self dwelling within. That Inner Self is the Self dwelling in all living beings without any limitation of shape or form, and transcending all Dharmas. That Supreme Self is the Supreme Lord Narayana who is none other than Lord Viswanath of Uttara Kasi. On Mind ever dwell on Him."

. . . 16

The Chief idea in Mantra 3 of Brahmana 7 of the third chapter of the Upanishad is summerised here.

Here Gurudev advises all Upasakas meditating on the Supreme Self with attributes (Sagunopasakas) that they should never make any distinction between Siva and Vishnu.

It is only to help the Sadhakas for meditation that different forms have been attributed to the Supreme Lord as Lord Siva and Lord Vishnu. It is not at all easy to grasp and contemplate on the Supreme Lord without any attribute. It is possible only when one has developed the highest degree of single-pointed concentration in Meditation based on the purest knowledge of the non-dual absolute Self. Till the Sadhak transcends the Mind and Intellect, all Upasanas are 'Sankara' the Lord with attributes.

In fact the true meaning of the words, Narayana and Viswanatha are one and the same. Both these words are the names of one and the same Lord. The term 'Viswanatha' means the Lord of the Universe. The term Narayana also means the Supreme Lord who dwells in the casual cosmic waters before creation. So there is no distinction whatever between the term Viswanath and Narayana.

After describing the Indwelling Supreme Self in the Earth, the Inner Self in the Great Element Water is described in the next stanza.

तिष्ठन् जले नियमकृच्च जलस्य यो यं
नो वेत्ति कं जलतनुश्च जलान्तरास्ते ।
आत्मा च कृत्स्नजगतो ह्यभवी च यः श्री-
नारायणं तमनिशं स्मर विश्वनाथम् ॥ १७ ॥

"That Inner Self, dwelling in the Great Element Water, regulates and controls it. This Inner Reality is not known to the Deva Identifying with that Great Element. This Inner Self, being beyond all forms and shape, assumes for itself the body of the "Jala Abhimani Devata", remaining as its Chief support and controller. That Supreme Self, which is the Inner Self in all

> living beings in this Universe, which is beyond all worldly dharmas, is the supreme Lord Narayana, who is also Lord Viswanath of Uttara Kasi. Dwell on Him Oh Mind constantly." ... 17

The essential ideas of Mantras 4 to 14 in the 7th Brahmana in Chapter three of this Upanishad are summed up in the stanzas 16 & 17. Here Sage Yagnya Valkya describes the Adi Davika aspects of the Inner Self in Earth, Water, Fire. The Inter-mediary space, The Vayu, The Sun, The Space, The Moon, The Sky, The Darkness, The Illumination. Since the description of the Inner Self in all these Adi Davic Manifestation of the Supreme Self is more or less on the same line as in stanzas 16 & 17, they are not repeated by Gurudev. The representative aspect of these descriptions are clearly given in those two stanzas.

In the next stanza the Adi Bouthik aspect of the Inner Self indwelling in all manifested beings ranging from the creator to the tinest blade of grass is explained in the next stanza.

भूतेषु तिष्ठति समेषु नियामकश्च
तेषां हि भूततनुरंतरगश्च योऽसौ ।
नावैति भूततितिरात्मदृशिं च यं श्री-
नारायणं तमनिशं स्मर विश्वनाथम् ॥ १८ ॥

> "The Inner Self dwells in all the embodied beings, regulating and controlling them. The bodies of all these beings form Its various fields of operation. Being located in the inner most core of the hearts of all these beings, they know It not. That Supreme Self — the indweller of all the living beings is the Supreme Lord Narayana, who is Lord Viswanath of Uttara Kasi. Oh Mind dwell on Him constantly." ... 18

Here Gurudev explains the ideas contained in Mantra 15 of Brahmana 7 of chapter 3 of this Upanishad. The '*Adi Boutika*' aspect of the Supreme Self indwelling in all embodied beings ranging from the very creator, Brahmaji to the tiniest blade of grass is explained in this stanza.

In the next stanza the Adhyatmic Vision of the Inner Reality is explained.

द्रष्टा न द्रष्टिविषयः श्रुतिगोचरो न
श्रोताऽमतो मननकृच्च न बुद्धिबोध्यः ।
बोद्धा च योऽन्यरहितश्च यदन्यदार्तं
स्रक्सर्पवत् तमनिशं स्मर विश्वनाथम् ॥ १९ ॥

"That Supreme Self, the Indwelling Reality in all living beings, is the seer of the eye, whom the eye cannot perceive, is the hearer of the ear, whom the ear cannot hear, is the reflector or contemplator of the Mind whom the Mind cannot grasp or conceive, is the decision-making Reality of the Intellect, whom the Intellect cannot decide. He is the Non-dual Absolute Self in whose absence, all these World of names and forms become absolutely illusory and unreal as the delusion of a serpant imposed on a garland. That Supreme Brahman is Lord Viswanath on whom, Oh Mind dwell forever." . . . 19

In this stanza the ideas in Mantras 16 to 23 in the 7th Brahmana in Chapter 3 of the Upanishad is summed up. With this "*Antheryami Brahmana*" is concluded. From the next stanza to the end of this section, the essence of '*Akshara Brahmana*' is described. The unconditioned Absolute Supreme Self is explained.

सर्वेऽपि येन विधृताः खलु लोकिलोकाः
सोऽव्याकृते नभसि ततु यदक्षरे च ।
गांगेयकुण्डलनिभं प्रतितिष्ठति श्री-
सच्चिद्घनं तमनिशं स्मर विश्वनाथम् ॥ २० ॥

> "All the living beings, in the Universe and all the worlds in it are interwoven and pervaded by the subtle all-pervading Supreme Self in the Unmanifested Ether. — the Iswara Tathwa transcending Maya. That unmanifested Ether, or Iswara principal is pervaded and established in the Supreme Unconditioned Brahman, just like all the different varieties and kinds of Gold ornaments are pervaded, established in Gold in its pure form. That unconditioned Supreme Brahman who is of the nature of knowledge-absolute is Lord Viswanath of Uttara Kasi. May my mind dwell on Him as such forever."
> ... 20

In this stanza onwards to the end of the section, the debate between Garge and Sage Yagnyavalkya on the unconditioned Brahman is continued. The ideas contained in Mantra 3 of the Brahmana 8 of the third chapter of the Upanishad is summed up here.

Gargi who had an earlier confrontation with the Sage and who temporarily retired with the Sage's threat that her head would fall down, resumes her questions with the permission of the Brahmans assembled there. Her first question was by what is *that* pervaded which is above Heaven and below Earth, which is this Heaven and Earth, as well as between them, and which they say was, is and will be. The Sage replied "Oh Gargi! *which* you have referred to as being *above heaven* etc. all that which is called the Sutra — is pervaded by the unmanifested ether : This Manifested Universe consisting of the Sutra exists in the unmanifested ether, like earth in water, in the past, present and future, in its origin, continuance and dissolution". The essence of these Mantras is incorporated in the above stanza.

Just like all the Ornaments of Gold exist but in Gold, the manifested Universe, exists in the Supreme Self in its unmanifested subtle form which in turn is established in the unconditioned Absolute Non-dual Self, described in Struti as "*Akshara Brahman*".

The description of this "Akshara Brahman" is continued in the next stanza.

अस्थूलमेतदनणुश्रवणाक्षिवाणी-
हीनं ह्यलोहितमबाह्यमनंतरं च ।
अप्राणमस्तगुणमस्ति यदेव भोक्तृ-
भोज्येतरत्तमनिशं स्मर विश्वनाथम् ॥ २१ ॥

"That '*Akshara Brahman*' cannot be described as the Grossest or the biggest nor can it be deemed as the minutest or the most subtle. It is not having any of the Sense organs like ear, eye, speech etc. It is entirely different from the red, bright glow of the great Element Agni (fire). There is nothing transcending It. It is so solidly compact without even the minutest intermediary space anywhere to cause any split anywhere in It. It is beyond the Mukhya Prana with none of the sense objects like sound touch, etc. ever conditioning or affecting It. It is neither the Enjoyer nor the enjoyed. That Akshara Brahma is Lord Viswanath of Uttara Kasi. On Ye Mind! ever dwell on Him." ... 21

The ideas of Mantra 8 of Brahmana 8 of chapter 3 of this Upanishad are summed up in the above stanza.

Here the indescribable Brahman is indicated by the Sage through a process of negation. This is the style adopted in all Upanishads while attempting to explain, the inexplicable, to describe, the indescribable. It is beyond all attributes, the only one without a second.

In the above stanza the 'Akshara Brahma' is indicated as beyond all matter, all attributes, all actions, It is shown as Knowledge absolute, transcending all dharmas. In the next two stanzas, the all mighty glory of Akshara Brahman in controlling and regulating all the forces of Nature and Heavenly bodies in the Universe like the Sun, the Moon etc. is described.

यस्य प्रशासनमहिम्न इमौ रवीन्दू
स्वस्वोदयास्तमयकर्मणि निष्ठितौ स्तः ।
स्वश्चस्थिरा स्थिरतरं स्फुटनाद्यपेतं
निस्तिष्ठतस्तमनिशं स्मर विश्वनाथम् ॥ २२ ॥

> "By whose mighty command, and rule, the Sun and the Moon rise and set in time, so punctually and most regularly and are held in their positions, by whose mighty command and rule the Earth and the Heaven remain steady and perfectly controlling in their respective orbits in space without falling and fully in tact, inspite of their inherent massive weight unsteady nature and their liability to break into pieces, that Supreme Brahman is Lord Viswanath. Oh my beloved Mind! dwell on Him for ever." . . . 22

The further description of "*Akshara Brahma's almighty Glory* in regulating the Earth, the Heaven, the Heavenly bodies like the Sun and Moon contained in Mantra 9 of this Brahma is summed up in this stanza.

Even time obeys the mighty command of Akshara Brahman is explained in the next stanza.

यस्य प्रशासनमहिम्न इमे च काला
मासर्तुवत्सरपराः कलयन्ति जन्तून् ।
नद्यः स्रवन्ति धवलाद्धिमशैलतश्च
गंगादयस्तमनिशं स्मर विश्वनाथम् ॥ २३ ॥

> "Under the mighty rule of the Immutable Brahman, the All Powerful Time, with its various segments of the Months, the Seasons, the Years etc., reckon the life Span of all living beings as a Great Reckoner. By the mighty rule of Immutable Brahman, the Rivers, Ganga, Yamuna, Sindhu etc. flow eternally from the Silvery snow capped giddy heights of the lofty Himalays. That Immutable Brahman is Lord Viswanath of Uttara Kasi, on whom, Oh my beloved Mind dwell forever."
> ... 23

In this stanza the remaining ideas of Mantra 9 of this Brahmana is explained by Gurudev. The main gist of these two stanzas is that, it is under the Mighty command and Rule of the Immutable Brahman, all the Moving and the immovable beings in the whole cosmos do their allotted functions.

In the next two stanzas Gurudev makes it abundantly clear that only by knowing the Immutable Brahman through reflection, meditation and realisation, one can attain the Immutable Brahma-hood. None of the several rituals, Upasanas and Grand sacrifices will ever take one there.

यजनतपनबुद्धिर्बुध्यते यन्न यस्सं-
सरति स कृपणो यस्त्वक्षरं ब्रह्म सम्यक् ।
विगतविषयतृष्णो वेत्ति स ब्रह्मभूतो
भवति भवविमुक्त्यै भावये तद्रवांघ्रिम् ॥ २४ ॥

> "One who engages himself in Japa, Homa, Tapas and other Spiritual Sadhanas without knowing this Immutable Brahman, gets naturally attached to sensual enjoyments and is caught up in the vicious cycle of birth and death, to enjoy and suffer the merits (Punya) and demerits (Papa) acquired by him. His lot is indeed wretched and miserable as he is ridden by endless sensual Vasanas, hurling him-self into the whirpool of death and birth. But one in whom all the worlds vasanas are completely burnt up, he through steadfast, firm renunciation, and reflection knows the Immutable Brahman in Its pure form. Through this knowledge of the Self, he becomes the Brahman — that Pure State of Immortality transcending all change in the shape of birth or death. I totally surrender to the Lotus feet of Lord Viswanath who is the manifestation of that Immutable Brahman, so that I may, for ever, get over this World of Change." . . . 24

The further description of the Immutable Brahman given by Sage Yagnya Valkya in Mantra 10 in this Brahmana is summed up by Gurudev in the above stanza.

In the last stanza of this Section, Gurudev sums up the main ideas, in the Mantra 11 of this Brahmana. The imperative need to know the immutable Brahman is to *put an end for ever* to the cycle of birth and death. This is emphasized in this stanza.

अचलितचितिमात्रं ह्यक्षरं ब्रह्म यद्वै
प्रचलिततनु तन्वां दर्शनादिक्रियाकृत् ।
सकल सजनुरंतर्यन्तृ चोपाधिभेदा-
द्रवति भवविमुक्त्यैभावये तद्भवांघ्रिम् ॥ २५ ॥

"This Immutable Brahman described so gloriously in all "Sruthis", is actionless and in the form of knowledge absolute.

> Still Its appears to have assumed all dynamism, by making all embodied beings capable of seeing, hearing, and doing all other various activities. Just like all the reflecting media, reflect the same, sole, single Sun, this Immutable Brahman is indwelling in Its reflected Glory in the innermost heart-cave of every living creatures in this Universe, regulating and controlling all their activities. That Immutable Brahman is Lord Viswanath of Soumya Kasee. I totally surrender and dedicate myself at the Lotus feet of that Supreme Lord with all my heart, So that, I may forever, get over this Worldly Samsar.
>
> . . . 25

In this last stanza, the essence of Mantra 11 of this Brahmana is incorporated by Gurudev in his own glorious style.

The Supreme Brahman is, for purposes of our understanding, here described in Its three-fold manifestation, as Immutable Brahman (Akara Brahman), The Innermost Self (Antharyami) and the Jiva the Individual Soul. (the Self conditioned by the various Upadhis). The Jiva is subject to the total control of 'Maya' (delusion) born out of the non-apprehension of the Reality and follows the inexorable law of cause and effect. The Innermost Self, is the Iswara dwelling in the innermost heart-cave of every living being, assuming infinite, endless, eternal, powers of knowledge and strength. The ever Immutable Self, whose nature is Existence (Absolute), consciousness (Absolute) and Bliss (Absolutely) is the 'Akshara Brahman'. This is the Real *'Aparosha Brahman'*, the Transcendental Reality which is beyond the reach of the sense organs, Mind and Intellect. It is therefore described in the *'struti'* as The *Absolute Truth of All Truths* (Satyasya Satyam).

Here also the last two stanzas are *in Malini Metre*. While all the rest of the stanzas are rendered in the Metre *Vasantha Tilaka*.

CHAPTER XIV

Brihadaranyaka Upanishad — Third part.

The Essence of Akshara Brahman was summed up in the Thirteenth Section. Most of the ideas discussed in the Third Chapter of the Brahadaranyaka Upanishad in the '*Yagnyavalkya Canto*' were covered in the previous section. In that '*Canto*', the only Brahmana left over is 'The Shakalya Brahmana'. The main thoughts of that Brahmana are covered in the first six stanzas in this Section. Here also the discussion is held in the form of debate as in the previous section. The Rishi Shakalya had come to his own conclusion on the Nature of Brahman, through his study, and reflection of the Srute. He debates on those conclusions with sage Yagnya Valkya and hence this Brahmana is called '*Sakalya Brahmana*'.

In the previous section in stanza 20, while describing the essential nature of Akshara Brahman, — The Immutable Brahman — it was pointed out that the Entire Cosmos, is woven as warp and woof, in the Supreme Self in the form of Mukhya Prana threading through every living beings as the subtle substantial Reality. That Supreme Self manifesting as the 'Prana Deva', is being further described here, elaborating Its various Glories.

प्राणात्मनो यस्य महाविभूते-
र्विस्तारमात्रं हि समस्तदेवाः ।
अनंतसंख्या वसुरुद्रमुख्या-
स सौम्यनाथः श्रियमादधातु ॥ १ ॥

> "All the Presiding Dieties — the Illuming God Principles, spread over the Entire Universe are but the manifestation of the Infinite Glories of the Supreme Brahman assuming the form of the Mukhya Prana. Of them, Vasu and Rudra are pre-eminent. Their numbers are as countless as their creative Glories are infinite. That Supreme Brahman, manifesting as the *Pranatma Devata*, is the Lord of Soumya Kasee. May this Infinite Lord bless me with the priceless wealth of Brahma Vidya." ...1

The Shakalya Brahmana that was left over in the previous section is summed up by Gurudev in the first six verses in this section. The Mantras 1 to 24 in the 9th Brahmana in Third Chapter of this Upanishad is covered here.

Here also the discussion is in the form of questions and answers. Shakala confronts Sage Yagnya Valkya here with his several searching questions.

The main essential idea focussed in this fairly long session of a discussion is already pointed out in the Stanza. All the Dieties presiding over the entire forces of Nature in this vast Cosmos are only an elaboration of the Infinite Glories of the Supreme Self, expressing as the '*Prana Deva.*' How this is reckoned is explained in the course of this Great dialogue between Sakalya and Sage Yagnya Valkya.

The Infinite Manifested Glories of the Supreme Self spreads over the Entire Universe in their transcendental mighty dimensions. They also reduce themselves into their concise, subtle, minute form in the Immanent Reality of The Inner Self. It is these expansion and contraction of these Infinite Glories of the Self that is being symbolically described here as the Devas.

Shakalya asks the Sage : How many Devas are there?

Sage Yag : There are 3003 Devas spread over the Cosmos in their Transcendental expansion. They however, reduce themselves in their conscise form in the following order : 303, 33, 6, 3, 2, 1½, 1. During the process of contraction of these Glories they all merge in the Supreme Self expressing as Mukya Prana Deva. Thus all the Infinite Glories of the Devas spread over the Entire Universe are nothing else but an elaborate divine expression of the Manifested Supreme Self.

Shakalya : Who are the 33 Principal Devas?

Sage Yag : They are 8 Vasus, 11 Rudras, 12 Adytyas, Indra and Prajapathi.

Shakalya : Kindly specify them individually and specifically?

Sage Yag : The Eight Vasus are (1) Fire, (2) Earth, (3) Vayu, (4) The Intermediary Space, (5) Sun, (6) Heaven, (7) The Moon, (8) The Stars. The Entire Jagat is enveloped and established in them. Hence they are called *Vasus* — the Cone in whom the World of Plurality dwells —(वसति इति वसु).

The Eleven Rudras are : The ten Sense Organs and the Mind. When the ten Sense organs and the Mind leave this body at the time of death they make all the kith and kin around cry. *One who cries and makes others cry is Rudra.* (रोदति इति रूद्रः).

The twelve Adityas are the Twelve Solar months of a solar year. The same Sun identifying with each solar month are the twelve Adityas. In their yearly rounds, they snatch away the life span of every living being. One who snatches away the life span is *'Aditya' 'Adana Kriya'* in Sanskrit is to snatch away life. Hence Adityas.

Indra is the Thunder in the Rain Clouds. Prajapathi is the Diety presiding over every Yagna-Unselfish dedicated endeavour.

Shakalya : Who are the six Devas in the process of contraction?

Sage Yag : The Six Vasus, omitting the Moon and Stars.

Shakalya : Who are the *three*, the *two* the *one and half* and *one* in the further process of contraction?

Sage Yag : The *three Devas* are *The Earth, Inter-mediary Space* and *The Heaven* : the three Vasus — the rest of the Devas merge in these three;

The Two Devas are (1) *Annam* — food and (2) *Pranan* (Vital Energy) all the rest of the Devas merge in these Devas.

The one and half Devas. The Vital Energizer Mukya Prana with its dynamic attribute. It is described as one and a half. अधि अर्ध्यः It is because of the dynamism of the Vital Air all the beings, both dynamic and stationery grow and increase.

The one Deva is the Supreme Self threading through all the Worlds and the living beings therein as the Inner Reality of the Self. Hence this Inner Self is the Supreme Brahman.

In the same way, the Presiding Devas of the 10 directions are also indicated in this Upanishad. While describing the respective Lords of each of these directions, it has also been pointed out that the inner essential core from which these ten lords spread out to preside over their respective direction is the core of the heart. So the message of the Upanishad is to show that the Ultimate source of all the External Mighty Powers of the Universe is but the inner-most core of the heart. So by regulating and controlling the subtle Internal stimuli that spring forth from the inner-most recess of the heart to manifest as the various External mighty powers of the Universe, one can have perfect control over these powers of Nature. These Powers one attains by various lower sadhanas, are known as Siddhis. They generally pose as the Greatest impediments and temptations to the higher spiritual Sadhana to realise the True Self. So the warning is that one should be very careful not to be lead astray by the lure of these lower spiritual powers commonly known as Siddhis.

Just as the vast manifested Gross Universe owes its origin to the subtlest Inner core of the heart, the subtle heart is supported by the Gross body. Both these Gross and subtle aspects of the World of Names and forms, are established in the Supreme Brahman in turn. This is being explained in the next stanzas.

सर्वञ्च नामाकृतिकर्मरूपं
प्रतिष्ठितं वै हृदि सा च देहे ।
उभे च यस्मिन् क्रमशः परस्मिन्
स सौम्यनाथः श्रियमादधातु ॥ २ ॥

"The World of Names and forms and actions owes its origin to the inner-most recess of the heart. The heart is established in the Gross body. The body and the heart are in turn established in the Supreme Self. That Supreme Brahman is the Lord of Soumya Kasee who may bless me with the infinite wealth of Brahma Vidya." ... 2

The mantras 25 and 26 of Brahmana 9 in Chapter 3 of Brahadaranyaka Upanishad is summarised in the above stanza.

This also is a continuation of the discussion between Shakalya and Sage Yagnya Valkya.

The Gross and subtle worlds of Names and forms are established in that Supreme Self manifested as Mukhya Prana threading over all the living beings. This manifested Self is the Hiranyagarbha — causeless cause of all these worlds. That causeless cause is in turn established in the Supreme Brahman which is beyond all causes.

This Supreme Self which defys all description can be indicated only through a process of Negation not by any other means. That is pointed out in the next stanza.

यन्नेति नेतीति निषेधवाचा
निर्दिश्यतेऽगृह्यमशीर्यमेतत् ।
असक्तबद्धाव्यथमात्मतत्त्वं
स सौम्यनाथः श्रियमादधातु ॥ ३ ॥

"The Supreme Self is beyond all descriptions. It can be only indicated by a process of negating all conditionings of the Self by asserting '*it is not this,*' '*it is not this*'. It is beyond the grasp

> of all sense organs and other instruments of cognition. It is indestructible, un-attached, ever-free and beyond all joys and sorrows. The Lord of Soumya Kasee is the embodiment of that Supreme Brahman. May that Infinite Lord bless me with the wealth of Brahma Vidya. . . . 3

Here the full import of Mantra 26 in the 9th Brahmana of the third Chapter of the Brahadaranyaka Upanishad is completed. The debate with Shakalya with Sage Yagnya Valkya is ended here.

The question still remains whether this Supreme Self is not cognizable by the Sense organs, or conceived by the reflection of the Mind or Intellect. The answer is given in the next stanza.

प्रत्यक्षतर्काद्यखिलप्रमाणैः
प्रमीयते न श्रुतिमूर्द्धभिन्नैः ।
यः पूरुषः प्रत्यगखंडबोधः
स सौम्यनाथः श्रियमादधातु ॥ ४ ॥

> "Neither by the direct knowledge of the Sense organs, nor by mere logical reasoning nor by any other scientific enquiry, independent of the Vedantic line of thinking, can this Inner Self which is of the nature of un-broken absolute knowledge be ever known. That Pure Inner Self is the Lord of Soumya Kasee who may in His infinite mercy bless me with the wealth of Brahma Vidya." . . . 4

This stanza also further elaborates the meaning of the same Mantra where the Sage Yagnya Valkya again asserts that there is no other way of realising the Inner Self except through the proper study, reflection and contemplation of the Upanishad declaration of the Supreme Brahman.

Just as a tree which has perished is re-born through its seeds, all those who die are re-born again from the same Supreme Self. This idea is explained in the next stanza.

वृक्षे विशीर्णे समुदेति बीजा-
न्नवीनवृक्षः सदणिम्न इत्थम् ।
यतः प्ररोहन्ति मृता मनुष्याः
स सौम्यनाथः श्रियमादधातु ॥ ५ ॥

"When a tree perishes, the same kind of tree is born again from its tiny seeds. In the same way when men die, they are re-born again from the Supreme Brahman through the subtlest and minutest human seeds. That Supreme Brahman is the Lord of Soumya Kasee who may shower me with the blessings of the Wealth of Brahma Vidya." . . . 5

The similarly between the tree and the human being, has been elaborately described in Mantras 2 to 16 of the Main Mantra 28 of the 9th Brahmana of the 3rd Chapter of the Upanishad.

Describing the true nature of the Supreme Brahman (which is the quint essence of this Chapter) in the next stanza, this Grand Section of the discussion is concluded here.

विज्ञानमानन्दघनं यदस्ति
दातुः परं ब्रह्मफलं प्रयच्छत् ।
मुक्तोपसृप्यञ्च शिवं प्रशान्तं
स सौम्यनाथः श्रियमादधातु ॥ ६ ॥

"The Supreme Self is knowledge and Bliss absolute. It is the bestower of fruits according to the actions performed by every

> doer. It is the giver of full liberation from all sorts of bondages to the genuine seekers of the Pure Self, ever establishing them in pure auspiciousness and sublime serinity. That Supreme Brahman is the Lord of Soumya Kasee who may endow me with the infinite wealth of Brahma Vidya." . . . 6

The meaning of the last Mantra 7 of the Main Mantra 28 of Brahmana 9 in the Third Chapter of Brahadaranyaka Upanishad is summed up here. Sage Yagnya Valkya, in conclusion of his Grand debate, indicates the essential attributes of the Supreme Self. In drawing the comparison between the Man and the tree the mysterious process of birth, death and re-birth of Man has to be further elucidated. The Sage says, a man is re-born again after death just to enjoy or suffer the fruits of the action done in his previous birth according to his Vasanas ripe enough for further manifestation. The giver of the appropriate fruits for the actions done in the previous birth with maticulous accuracy and absolute justice and fairness in the form of re-birth is the Supreme Self alone.

In Brahma Sutra* also it has been established with convincing logical reasoning that the Supreme Brahman is the bestower of the fruits of all actions to all living beings according to the merit or de-merit of such actions.

Next the essence of the 4th Chapter of Brahadaranyaka Upanishad is explained. Firstly the main ideas of 'Shada Acharya' Brahmana are described which is given in the Upanishad in the form of an advice given by Sage Yagnya Valkya to King Janaka.

---

* फलमत उपपत्तेः

वाक्प्राणचक्षुःश्रवणानि चित्तं
ब्रह्मेति बुद्ध्वा हृदयं च विद्वान् ।
यद्ब्रह्म विज्ञातुमगौणमर्हेत्
स सौम्यनाथः श्रियमादधातु ॥ ७ ॥

> “The Sadhak who reflects and contemplates on the Dieties presiding over or illumining the sense organs of speech, Eye, the Ear, the Mind and the Heart as the manifestation of Infinite un-conditioned Brahman, is fully qualified to realise the Supreme Brahman in Its absolute, Infinite form transcendent all limitations or ‘Upadhis’. That Supreme Self is the Lord of Soumya Kasee who may be merciful enough to bestow on me the priceless Wealth of Brahma Vidya.” . . . 7

Here in this stanza Poojya Gurudev has in his inimitable style summed up the essential meaning of the entire first Brahmana occuring in the 4th chapter of this Upanishad. The thought contents of all the seven Mantras composing this Brahmana are covered up here. The presentation of these ideas here, is also in the form of an advice given by Rishi Yagnyavalkya to King Janaka.

Sage Yagnyavalkya goes to the grand Assembly of King Janaka with the intention of elucidating and elaborating the concept of the Supreme Self described in the Upanishad declarations. By way of fully clarifying this Grand concept, the Sage asks the King how he has been initiated in to this Grand concept of the Supreme Brahman by the various Acharyas who have taught him Atma Vidya. The King's reply is that he has been initiated into this Grand concept by the various Acharyas who have taught him Atma Vidya, by advising him that Dieties Presiding over the Sense organs of Speech, Eye, Ear, Prana, Mind and Heart are the manifestations of the Supreme Self. The Sage corrects him by saying that what these Acharyas have taught him is only the Partial truth about the Supreme Brahman. The Sage in his characteristic style, tells the King sarcastically, that the Brahma that has been taught to him is only 'one legged Brahman'. Its full form is missing. The idea, the Sage wanted to convey to the King is that, the 'Brahman' taught by these Acharyas is conditioned and limited by the various Sense organs and other instruments of cognition. The Sage advices Janaka that the Supreme Self manifesting in these Upadhis should be contemplated as the Infinite All transcending Brahman beyond all limitations and conditioning. One who can contemplate the Self as such is fully qualified to realise The Infinite unconditioned all Pervading nature of Brahman. The Acharyas who first taught the King this conditioned aspect of the Supreme Self are (1) Jitwaava the Son of Silini taught him that *Speech* is Brahman, (2) Ulhankan the Son of Sulbhan taught him that *Prana* is Brahman, (3) Barkhi the Son of Vrislnu taught him that the *Eye* is Brahman, (4) Gardhabi the Son of Bharadwaji taught him that the *Ear* is the Brahman, (5) Satya Kama the Son of Jabali taught him that the *Mind* is Brahman, (6) Vidhagdhan the Son of Sakalan taught him that *the Heart* is Brahman. Yagnyavalka does not reject totally what these six Acharyas has taught him about the Self. He only corrects them by saying that this is only a partial aspect of the Supreme Self being conditioned by these Upadhis. The true Brahman is to be contemplated as the Supreme Self transcending all these Upadhis. Since this is the further elucidation and elaboration of what these six Acharyas have taught the King, this Brahmana is called "Acharya Brahman".

In the beginning of all beginnings, that is before the creation, this Supreme Purusha in His Self-effulgent Glory is revelling in the dream state. This is explained in the Upanishad as "Jothir" Brahman. That is explained in the next stanza.

आदित्यचन्द्राग्निवचांसि यत्र
शाम्यन्ति मर्त्यः कुरुते तदात्वे ।
यज्ज्योतिषा कर्म निजात्मरूपः
स सौम्यनाथः श्रियमादधातु ॥ ८ ॥

> "When Men enter the second state of the daily existence viz., the dream, the Sun, the Moon, the Fire and the Speech are no longer available to illumine his experiences in the dream. They all become totally extinct to them in that state. Still by the mere Glory of their Self Effulgence, men engage themselves in all sorts of activities revelling in the dream experiences. That Supreme Self is the Lord of Soumya Kasee who may bestow the Infinite reckless of Brahma Vidya to me." . . . 8

The gist of Mantras 1 to 6 in the Third Brahmana of Chapter 4 of this Upanishad is given in the above stanza.

Here also Sage Yagnya Valkya in the form of his replies to King Janaka's questions advises him that, in the waking state the Self effulgence of the Self is manifested as the Sun. When the Sun sets it manifests as the Moon, when the Moon is also not there, it manifests as Fire. When there is no fire, it manifests as the Speech meaning sound. When the Speech also subsidies, It Manifests by its own Self-illumining effulgence and transacts all its activities and enjoys and suffers all experiences in the light of this Self illumination. This State of existence where life's various experiences are felt, enjoyed and suffered in the light of this Self illumination with out the external illumining aids of the Sun, the Moon, the Fire and Sound is called the dream state.

What is the nature of that Self-illumining Effulgence of the Supreme Brahman in the dream state is explained in the next stanza.

यज्ज्योतिरन्तर्हृदि पूरुषाख्यं
परत्र चात्रापि मतिप्रधानम् ।
चरत्यथ ध्यायति खेलतीव
स सौम्यनाथः श्रियमादधातु ॥ ९ ॥

> "This Self-Effulgent Supreme Brahman so well known as the 'Purusha' illumines the Intellect. Due to Its identification with the Intellect, it becomes the all knowing Entity — 'the Jiva' and traverse throughout, in this world and the world above. Because of Its association with the Intellect it appears sometimes, as though, in a state of contemplation and quititude and at other times it appears playfully dynamic and even moving. That Supreme Self is the Lord of Soumya Kasee who may bless me with the abundant Wealth of Brahma Vidya." . . . 9

Here the meaning of Mantra 7 of Brahmana 3 of Chapter 4 of the Upanishad is summed up.

The doubt raised by King Janaka here is how to know the Ever-illumining Self distinct from the Sense organs, Prana, Mind and Intellect. The Sage replies that the Ever-Effulgent Self, has no attributes for Itself. But because of Its associations with the Intellect, It appears to have all the attributes of the Intellect. The attributes of the Intellect is to be contemplative and meditative sometimes and to be dynamic and ever moving, other times. When the Intellect leaves its waking consciousness, it gets into the dream state. The Supreme Self also enlivenes and illumines the experiences of the dream shutting out all the waking experiences. We therefore realise the existential reality of the Self only through Its association with the Sense organs and Intellect and Prana. So we have the delusory identification of the Self with the Intellect and the Sense organs. In Reality the Self is totally distinct from these equipments. Only in its Self-Effulgent Glory, they actually seem to be functioning and vibrant.

In the next stanza how this Self in the dream state, illumines all the dream experiences by Its Self-effulgence is explained.

यः पूरुषात्मा विषयेन्द्रियाद्यैः
संकीर्णभा जाग्रति भात्यकीर्णः ।
स्वप्ने स्वयंज्योतिरलुप्तदृष्टिः
स सौम्यनाथः श्रियमादधातु ॥ १० ॥

> "In the waking state the Supreme Self manifesting as the Jiva-Atma, illumines in Its Self-Effulgent Glory the Sense organs, the Prana, the Mind, Intellect, the Sun, Moon, Fire and other external powers of Nature. But Its Self Effulgence is not revealed in this State in Its absolutely pure form. It is mixed and tainted by Its identification and association with the Impure and Gross instruments of cognition viz., the Sense organs, Prana, Mind etc. and external forces of Nature like the Sun, Moon etc. But in the dream state, because of the absense of these gross instruments of cognition like the Sense organs etc. and the external illumining agencies of nature like the Sun, Moon etc. the Self-Effulgence of the Self Shines in its absolutely imperishable form witnessing and by Its grace and presence, illumining the dream experiences manifesting as the Vasana impressions in the mind. That Supreme Self by whose Self-Effulgent Glory the dream experiences are illumined is the Lord of Soumya Kasee, who in His Infinite Mercy bless me with the imperishable Wealth of Brahma Vidya." ... 10

Here in this stanza Gurudev sums up the main ideas in Mantras 8 and 9 of Brahmana 3 in Chapter 4 of the Brahadaranyaka Upanishad.

The Jiva Atman, has two states of existence, the Life in this present birth and the life to be lived on re-birth. The inter-mediary existence in between these two existences is described as the dream. Generally what we experience in the dream are more or less the same or similar to those in the waking state. At times we may dream of experiences the like of which we never had in the waking experience. Those dream experiences are the manifestation of the Samskaras, we had in the previous births. So there is a world of experience called the "Para Loka" — the world beyond, — apart from the waking and dreaming experiences. Those worlds above are experienced by the Jiva due to its 'Gnana Karma Sadhana', and Intuitive knowledge gained in its previous 'janmas'. They are the real cause for the sorrow and happiness we experience in the dream. The physical body we identify in the waking state is the result of 'Purva Samskara'. It is the product of the aggregate vasanas combined in their cause-effect reactions. The Jiva withdraws from the gross aspect of those vasanas aggregate and takes with it, the subtle aspects of some of these vasanas. That withdrawal from the gross Vasanas and identification with the subtle vasanas of the Jiva is what is here described as dream. In the dream state the Jiva assumes a body woven out of these subtle Vasanas. In this state, the Jiva, moves about and experiences the dream experiences in the light of its own Self-Effulgent Glory without any external aids of the Sense organ or Sense objects. The Jiva enmeshed in its subtle Vasanas, experiences the subtle experiences of the dream, in the light of the Self-Effulgent witnessing Glory and powers of the Supreme Self.

But in the dream also the dreamer perceives, the Sun, the Moon, the Chariot etc. They are but the creations of the subtle vasanas manifest in the dream. The Self-Effulgent Atman remains only as a witness. Still the Mental Vasana appear to creat these dream creations. That is explained in the next stanza.

रथान् तुरंगानथ राजमार्गान्
सरांसि योऽसौ सृजते स्रवन्तीः ।
मोदप्रमोदानपि पूरुषात्मा
स सौम्यनाथः श्रियमादधातु ।। ११ ।।

> "The Supreme Self, assuming the Jivatwa Bhava (finite entity) as the Individual Soul appears to creat in the dream, chariot horses, lakes, rivers, roads, bliss, special happiness or joy. That Supreme Brahman is the Lord of Soumya Kasee who may in His Infinite mercy bless me with the Wealth of Brahma Vidya." ... 11

The Mantra 10 of Brahmana 3 of Chapter 4 Brahadaranyaka Upanishad is summed up here.

In the stanza, the distinction between the experiences of the object in the waking and dreaming states is clearly brought out. In the waking state, The Supreme Self through its Self-Effulgence illumines the various objects with the association of the Sense organs, Mind, Prana and external forces of Nature. But in the dream, the dream objects like the chariot, horses, lakes, rivers are created and illumined without any such external associations. Where there is no river, the dreamer creates a river. Where there is no horse or chariot the dreamer creates and illumines them. The idea to be emphasised here is that the Mind, vitalised and illumined by the

Effulgence of the Self, creates objects in the form of its subtle vasanas and seems to enjoy them. By the Grace and presence of the Glory of the Self, the Mind which is formless becomes capable of creating out of itself several forms and to enjoy them and revel in them.

The same idea is further elaborated in the next stanza.

उच्चावचान्‌· संस्कृतिमात्ररूपान्‌
निर्माय नारीनगरादिकान्‌ यः ।
भुङ्क्ते स्वयंभास्सु विविक्तमूर्ति-
स्स सौम्यनाथः श्रियमादधातु ॥ १ २ ॥

"The Supreme Self assuming the Individual Entity of the limited Soul, appears to create in the dream the most holy and sacred forms of the Devas and the low creations of the birds, animals etc. It creates and enjoys, women and cities etc. In reality the Self is quite distinct from all these apparent creations and enjoyments. It is ever Self-illumining and the lone witness of all these experiences. That Self-Effulgent Brahman is the Lord of Soumya Kasee who may in His infinite mercy bless me with the Wealth of Brahma Vidya." . . . 12

The ideas in Mantra 13 in Brahmana 3 in Chapter 4 of the Brahadaranyaka Upanishad are summed up here.

In the dream, the dreamer's mind assumes both the role of the enjoyer and the various objects of enjoyments. The Self remains ever as an eternal alone witness in Its form of Knowledge absolute.

In the waking state also the Self in Its Self-Effulgent Glory Remains as the Sole witness as in the dream. The Pure

Supreme Self, in fact, really transcends its witnessing role in these two states of existence. That is explained in the next stanza.

स्वप्ने च यो जाग्रति जागरूक-
स्तत् पुण्यपापाननुबद्ध एव ।
संक्रीडतेऽयं पुरुषो ह्यसंगः
स सौम्यनाथः श्रियमादधातु ॥ १३ ॥

> "The Supreme Self remains revelling in Itself ever awake, alert and awareful both in the dream and waking states of existences, un-affected by their merits or de-merits. It is so, because it is ever un-attached. That Supreme Self is the Lord of Soumya Kasee who may bestow me with the Wealth of Brahma Vidya." ... 13

The meaning of Mantra 14 of Brahmana 3, of the 4th Chapter of Brahadaranyaka Upanishad is summed up here.

By the illustration of the dream, the Self-luminosity of the Atman is proved. The possibility of an existence even when the physical body is dropped dead is also proved beyond any doubt.

The same Atman, is the Witness illumining the experience in deep-sleep also. This is explained in the next stanza.

यस्संप्रसादे च निजस्वरूपे
स्फुरत्यपास्तार्तिशतस्सुखात्मा ।
स्वयंप्रभोऽयं पुरुषो ह्यसंगः
स सौम्यनाथः श्रियमादधातु ॥ १४ ॥

> "This Supreme Self, in the deep-sleep state, remains never assailed by any sorrow, in its ever blissful state, of pure Self-Effulgence. This is so, because, the Pure Atman, at all times, ever shines un-attached to anything. It shines in this state in Its absolute pure native state. That Supreme Self is the Lord of Soumya Kasee. May that Infinite Lord bestow me with the bliss of Brahma Vidya." . . . 14

The ideas of Mantra 15 in Brahmana 3 of Chapter 4 of the Brahadaranyaka Upanishad is summed up here.

The Self-Effulgent-Atman ever remains un-attached in the three states of existence. This is described in elaborate detail in the Upanishad. Here, Gurudev gives briefly only the essential gist of it.

In the next stanza how this Self after Its various sojourns in the waking and dream states returns to Its original native Pure state, unaffected by the merits or demerits of these two states, is explained with suitable illustrations.

स्वप्ने च यो जाग्रति मत्स्यतुल्य-
श्चरत्यथ श्येनवदात्मनीडम् ।
सुषुप्तमासर्पति पूरुषात्मा
स सौम्यनाथः श्रियमादधातु ॥ १५ ॥

> "The Supreme Self, assuming Its Individual Entity as the limited Self, dwelling and resting in the city of the Physical body, roams about like a big fish in its two states of existences of waking and dreaming. After these wanderings in the dream and waking worlds, It soars up like an eagle and retires in Its true nature of the Pure Self in the deep-sleep. That Supreme Self is the Lord of Soumya Kasee who may bestow me with infinite wealth of Brahma Vidya." . . . 15

In this stanza Gurudev summs up the gist of the ideas contained in Mantras 18 and 19 of Brahmana 3 of Chapter 4 of the Upanishad.

A big fish swings about freely in the mighty flow of a river. Effortlessly it touches both the shores of the River. Still none of the attractions or impediments of either of the shores affect the free movements of the fish. In the same way the Self roams about both in the waking and dream states freely effortlessly unattached to anything.

The Eagle soars above in the sky by Its own strength. It makes several flights in the sky as high as it wishes and as wide as it can. After these flights it gets tired and exhausted. It folds up its wings and returns to its nest to rest. In the same way the Atman, after its free and several sojourns in the waking and dream states gets exhausted and tired and returns for rest to its casual body in the deep-sleep.

In the previous stanzas it has been pointed out that the pure Self is totally un-attached and distinct from the waking and dream states and from the gross and subtle bodies, It appears to adopt in these two states. In the next stanzas, it is explained that the Pure Self is unaffected by Avidya — Ignorance of the Self — Non-apprehension of the Reality.

Gurudev changes the metre of the stanzas from 16 to 23rd. This metre is the Well known Sanskrit Metre '*Mandaakranta*'.

सृष्ट्वा स्वप्ने विविधविषयान्
सूक्ष्मनाडीगतस्सन्,
यद्यत् पश्याम्यहमु सकलं
तत्तदात्मैव साक्षात् ।
विद्वन्मूर्तिर्य इति मनुते
गाढसंस्कारतंत्रः,
सौम्याधीशः श्रितसुरतरुः
श्रेयसे नस्स भूयात् ॥ १६ ॥

"The Self, assuming the limited Entity of the Jiva Atma Bhava, spreads over through the minutest subtlest nerve centres called 'Hitha' which is as thin as one thousandth portion of the human hair, during the dream state. It creates several, several kinds of Sense objects in the form of manifested subtle Vasanas. It identifies with these Self-created subtle Sense objects due to its non-apprehension of its true nature. It declares to Itself, "What ever I see are nothing else but the manifestations of the Self only". This mis-apprehension of the Self experienced in the dream is nothing else but the carrying forward of the deep-rooted ignorance of the Self, already felt in the waking state and the mis-apprehension of the waking world and waking objects as real. The dream experiences are only a continuation of the gross experiences in the waking state in a subtle and refined form. So by intense Upasana and deep spiritual Sadhana, if a true learned Sadhak can realise the waking world and all the objects of the waking world as a manifestation of the Pure Self, the same experience of the pure Self, he will continue to have, in the dream also.

That Supreme Self is Lord Viswanath of Uttara Kasi, reigning Supreme in the midst of Deva Daru trees, fulfilling all the desires of His devotees as the Kalpaka tree in Deva Loka. May that Merciful Lord bless me with Moksha or liberation."

. . . 16

The meaning of Mantra 20 of Brahamana 3 of Chapter 4 of the Upanishad is explained in this stanza.

The seat of the subtle body — Linga Sareera — is composed of, these subtlest nerve centres called *Hitas*. They are all *charged* with the subtlest Vasana impressions. Because of the association with the distinct attributes of these 'nadis' — nerve centres — the Self, in its subtle state, assumes several forms subjecting itself to several subtle experiences, according to Vasana-impressions acquired in the previous lives or in the waking state. These mis-conceptions of the true Self is due to non-apprehension of the Self. Once the true Self is apprehended in the waking state as a result of ardent Sadhana, the same awareness is carried forward in the dream also.

It has been already stated that in the dream state, the Self reveals Itself in the light of Its Self-Effulgent Glory, independent of the instruments of action or knowledge, or any other creative aids. It is being now pointed out that in the deep-sleep, both the learned and the ignorant experience the same Self in Its ever blissful nature. This direct experience of the Self in 'Shushupthi' — deep-sleep is explained in the next stanza with suitable illustration from life.

कान्ताश्लिष्टः किमपि कमनो
वेत्ति नान्तर्न बाह्यं,
यद्वत् स्वात्मन्यभयतृषि यः
प्राप्तनिर्भेदभावः ।
आनंदात्मा स्वपिति च तथा
नीरुजः पूरुषात्मा,
सौम्याधीशः श्रितसुरतरुः
श्रेयसे नस्स भूयात् ॥ १७ ॥

> "When Man embraces his beloved in sexual Union, with ardent passion of love, he is completely unaware of the surroundings external or internal. Similarly the Jiva Atma, in the deep-sleep, drops all finite experiences of fear, hunger, threat etc. and merges or melts in an ever-happy embrace with the Pure Self in Its Non-dual ever blissful form experiencing the sweet, sublime, fearless serinity of a peaceful slumber. That Supreme Self is the Lord of Uttara Kasee fulfilling all the desires of all His devotees who seek and surrender unto Him. May that Infinite Lord bless me." ... 17

The essence of Mantra 21 of Brahmana 3 of Chapter 4 of Brahadaranyaka Upanishad is explained in the above stanza.

In the deep-sleep also the non-apprehension of the Pure Self is not completely ended. It is there, in its un-manifested seed-form. But none of the mis-apprehensions of the Self, the Jiva experiences in the waking and dream states, are there. So this state of the Jiva is beyond all desires and beyond all sorrows. Such a state is relatively blissful. In this State there is no experience of fear either. Fear is generated only when one is aware of an entity other than one Self. In deep-sleep the Self alone is there without any second.

In the deep-sleep there is only the Pure Self without any second. Being singularly alone, both in form and being, the Self has nothing else to illumine but Itself. So in this State, It has no specialised knowledge as there is nothing else to know but Itself. It can not also be described as Self-Effulgent in this state, as in the Self-Effulgent Glory of the Self, It needs no other help of any other agency, to become whatever it wishes to be. This idea is explained in the next stanza.

पश्यन्नेव स्वयमचलचि-
द्दृश्यजातं न पश्य-
त्यन्यत् सुप्ते करणरहितः
प्राज्ञभावं प्रपनः ।
द्रष्टुर्दृष्टेर्भवति विलयो
नाविनाशित्वतो यः,
सौम्याधीशः श्रितसुरतरुः
श्रेयसे नस्स भूयात् ॥ १८ ॥

> "The Self, in the deep-sleep, attains the state of *Pragna* or Knowledge of the Pure Self, without a Second, as all the Sense organs, mind and intellect are not there to give it any other specialised knowledge. Its, true form in this state, is unshaken awareness of its constant Self-Effulgence. As an eternal Witness, It only sees Itself, as there is no other object or experiences to Witness in that State. The Seen, Seer distinction is no longer there. The seen is merged with the imperishable Seer — the Pure Self. That Pure Supreme Self is the Lord of Soumya Kasee, who bestows both liberation and enjoyments to those who seek Him in devotion. He may, in His Infinite Mercy, shower all auspiciousness on us!" . . . 18

The meaning of Mantra 23 in Brahmana 3 in Chapter 4 of this Upanishad is summed up here.

In the deep-sleep, there is no other object for the Self to see. So it is commonly stated that the Self in the deep-sleep does not see anything. This should not be misunderstood as the Self has lost Its capacity to see anything. The capacity of the Seer to see in the Self, is imperishable. Since there are nothing else to see but itself, it is only stated it sees nothing. The capacity of the Seer to see, is the very nature of the seer, just like heat in the fire, and light in the Sun. Due to the non-apprehension of the Non-dual nature of the Self, We misapprehended the Self as something other than what It really is. Only when we are in this state of misapprehension of the Self, in the ordinary worldly sense, we say the capacity of Sight manifests in us, and we say we are the Seer of the things Seen. In the deep-sleep, the misapprehension of the Self born out of nonapprehension is not there. So there are nothing to be seen in that state. Hence we say the Self in this state is not seeing anything. But as the heat in the fire and the light in the Sun are their imperishable ever present attributes, the sight in the seer of the Self is eternal. The imperishable nature of the Self as toucher, smaller, hearer, taster, feeler and thinker are also explained in the Upanishad in Mantras 24 to 31 of the same Brahmana in Chapter 4.

In this stanza it has been stated that in Reality there is nothing to be seen in this World other than the Non-dual Self. But in the waking and dreaming states, we actually see several objects distinct from the Self. Why this is so, is explained in the next stanza.

स्वस्मादन्यत् स्फुरति तमसा
प्रत्युपस्थापितं सत्,
तत्र द्वैते चरति पुरुधा
धीमयो यः परात्मा ।
दृष्टिघ्रातिप्रभृतिकृतिभि-
र्जाग्रतस्वाप्नभूम्योः
सौम्याधीशः श्रितसुरतरुः
श्रेयसे नस्स भूयात् ॥ १९ ॥

> "The Supreme Self, in Its limited finite Jivatma Bhava, is steeped in the primordial ignorance of Its true nature from the beginning less time onwards. From this deep and timeless ignorance, the World of Plurality of names and forms have emerged as a result of the mis-apprehension of the true Self. Following the inexorable law of cause and effect; the Jivatma, in this waking and dreaming States, appears to live all the pluralistic experiences of life like seeing, smelling etc. through the various sense organs. That Supreme Self, who appears to suffer these dualistic experiences in waking and dreaming in Its limited Jivatma Bhava is the Lord of Soumya Kasee, Reigning Supreme in the midst of Deva Daru Trees, as the wish fulfilling Kalpaka Vrisha, fulfilling all the desires of His devotees. May that Infinite Lord shower on me His choicest blessings!" . . . 19

The ideas of Mantra 31 in Brahmana 3 of Chapter 4 of the Upanishad is summed up here.

The dualistic experiences of the Seer and the Seen, the hearer and the heard, the toucher and the touched, the taster and the tasted, the feeler and the felt, the thinker and the thought are there both in the waking and dreaming states. There is not only non-apprehension of the Self but also mis-apprehension of the Self in both these states.

Just as the Self transits from the waking state to the dream, it also travers from this world to the worlds high above. This idea is explained in the next stanza with suitable illustrations.

भाराक्रान्तं शकटमिव यो
लिंगमास्थाय विद्या-
कर्माश्लिष्टं वपुरभिनवं
पूर्वदेहात् प्रयाति ।
जाग्रत् स्वप्नक्रमवदमृतं
चात्ति जीवत्वभृच्छ्री-
सौम्याधीशः श्रितसुरतरुः
श्रेयसे नस्स भूयात् ॥ २० ॥

"The Supreme Self having assumed the finite, limited Jivatwa Bhava, leaves the physical body at the time of death. While leaving the physical body, It assumes a subtle body (Linga Sareera) according to vasana impressions or the Samskara (culture it has acquired in Its previous life due to its actions at the physical level, thoughts at the Mental level and the ideas entertained at the Intellectual level. (It must be noted that it has not gained the knowledge of the self at this stage). At the time of this transit of the Jivatma from the physical body, it is weighed down by the heavy loads of Vasanas acquired in the previous life like a cart loaded heavily with tons of materials. The Upasana and actions performed in the previous life determine the nature of the *Sukshma Sareera* assumed by the Jiva and the mode of transit. After assuming this Linga Sareera — subtle body — the Jivatma reaches other worlds of experiences, and enjoys or suffers the fruits of Its actions. Just like a donkey and the driver who goads the animal, make a lot of noises, while dragging a heavily-loaded cart, the Jiva Atma also makes pitiable and horrible noises, while quitting the Physical body in the agony of death, carrying the heavy Vasana loads. This transit of the Jiva Atma from the physical body to the other worlds assuming the Linga Sareera, at the time of death, is exactly like, the Jiva's transit from the waking state to the dream, assuming a subtle form. That Supreme Self is the Lord of Soumya Kasee bestowing His blessing and fulfilling the desires of His devotees. May His Merciful blessings be ever with us." ... 20

The Mantra 35 of Brahma 3 of the Brihadaranya Upanishad is explained in this stanza.

Here Gurudev skips over Mantras 32 to 34 of the 3rd Brahmana in Chapter 4. Here Sage Yagnya Valkya describes that all the happiness we enjoy are only an Infinitesimal portion of Brahmananda. The different grades of Happiness enjoyed by Man, the Pithrus, the Gandharvas, the denizens of Heavens, the Devas in Heaven, the Hiranyagarbha are all explained here. The Sage concludes that the Brahmananda is far far above these grades of Happiness and the Self in Sushupti is in that absolute harmonious, Solid-bliss, the attainment of which is the Supreme aim in life.

After describing these grades of bliss, in the present Mantras; the transit of the Jivatma at the time of death to other worlds above is explained. This transit of the Jiva Atma to other worlds above after death is exactly similar to the Jiva's daily transit from the waking State to the dream state. In the dream, the Jiva assumes a subtle form according to the subtle Vasanas it carries along with it while leaving the waking state. In the same way the Jiva Atma carries a heavy load of Vasana impressions at the time of death according to the desire-motivated actions, thoughts and feelings of the previous birth. The Linga Sareera is formed out of these subtle Vasanas and reaches the higher or lower worlds driven and prompted by these Vasana pressures.

Sruti wants to emphasise here, that a true discriminating seeker should avoid these helpless unbearable experiences of sorrow by living a life of true deatchment and devotion to the Lord.

With this the summary of the 3rd Brahmana in Chapter 4 of this Upanishad is completed. The essence of the 4th Brahmana in this chapter is explained in the next stanza.

It has been stated just now, that Jiva Atma, after death, leaves its gross body, and assumes a subtle body (Linga Sareera) and goes to the other worlds to experience the fruits of its previous Karmas. Here in the next stanza, through which parts of the physical body the Jiva Atma effects its transit to the other worlds at the time of death is explained.

योऽयं मूर्ध्ना नयन्सुषिणा
वान्यरन्ध्रेण देहा-
न्निष्क्रम्यान्यत् सपदि वपुर-
ब्जन्तुवज्जीवमूर्त्ति ।
धार्मं धर्मादथ च दुरिता-
द्दौरितञ्चाददीत
सौम्याधीशः श्रितसुरतरुः
श्रेयसे नस्स भूयात् ॥ २१ ॥

"The finite, Limited, Jivatma attains Brahmaloka — the World of Brahmaji, passing through the *Brahma Ranthra* — through the most subtle portion of the crown of the Head — at the time of death; if it has done most meritorious, actions, and spiritual sadhana deserving such a transit. It passes, through the eye and reaches the World of the Sun if its previous actions and Upasanas are meriting such a loka. Similarly it leaves through the openings of the various other lower portions of the physical body, according to the merits and demerits acquired by it before quitting the Physical body and reaches the respective Worlds higher above or lower below to enjoy or suffer its fruits of action done in the previous life. The Jiva Atma, at the time of death, assumes immediately a body suitable and appropriate for its Transmigratory flight according to the previous samskara and totally identifies with it. This immediate assumption of another body by the Jivatma at the time of death is compared here to what a leech ("Thrina Jaluka") does when it goes from one end of a straw to another straw. While leaving the end of the straw, it takes hold of another straw as a support and contract itself.

The Supreme Self who has assumed this Jiva Atma Bhava is the Lord of Soumya Kasee who in His Infinite mercy blesses His devotees with even ultimate Liberation. May that Merciful Lord of Grace and Blessing be ever with me." ... 21

The main ideas in Mantras 2 and 3 of the 4th Brahmana of the 4th Chapter of Brihadaranya Upanishad are summed up in this stanza.

The Jiva Atma at the time of quitting the Physical body during death, withdraws from the Gross Sense organs and Pranas, and assuming a Linga Sareera (subtle body) leaves the heart centre through Self luminous most subtle nerve centres. If the Jiva Atma, had done spiritual Sadhana and meritorious deeds, in its previous birth befitting to go to the World of the Sun, its transit from the physical body is through the *Eyes*. The identity of Sun with the Eye has been mentioned several times before in this Upanishad. If the Upasana, and the spiritual Sadhana done by the Jiva Atma is of a much superior order, it leaves the Physical body through the crown of the head and reaches Brahmaloka. If the actions and Sadhana done in the previous life, are not of such an exalted order, the

Jiva leaves the body through the other lower portions of the body. The Jiva in its *Linga Sareera,* while quitting the Physical body carries with it the subtle aspects of the Sense organs and Pranas. It becomes fully aware of what life or 'Janma' it should taken next through the pressure of the 'Samskara' it has acquired by actions and knowledge it had already done and acquired in the previous life. Here its choice to take up another life is not free at all. It is bound to take up a new life subject purely to his 'Karma Vasanas'. That is why all our scriptures unanimously declare that only by engaging in meritorious deeds, and spiritual Sadhana constantly, the Jiva can have the necessary pure Satwic Samskara to ensure a loftier and noble life here after. The only "where with all" — the possessions — the Jiva carries with it at the time of death, are the merits or demerits (Punya or Papa) acquired by it in its previous birth.

The transit of the Jiva from the physical body at the time of death and attainment of another body is most graphically described here. This transit is compared to the conduct of the leech while it leaves one end of a straw and goes to another straw. Only after ensuring its hold and support on the new straw, it leaves the end of the old straw. Similarly the Jiva, leaves this physical body at the time of death only after assuming a Linga Sareera according to its Samskara. This is exactly as easy natural and effortless as the waker becoming the dreamer.

All these processes of transmigratory flight of the Jiva Atmas are applicable to only those who are ego-centric, desire ridden without any knowledge of the Self. Those who have realised the Supreme Brahman by Gyana Sadhana in this birth itself have no necessity for any transmigratory flights at the time of casting their physical body. Their pure Self merges with the Supreme Brahman, just like the Pot space merges with total space when the pot is broken. This is further explained in the next stanza.

भोक्तुं भोगान् भ्रमति विषया-
सक्तितोऽत्राप्यमुत्र,
ब्रह्मज्ञानादथ च जनुषे
नास्ततृष्णः स्वधिष्ण्यम् ।
प्राप्तः प्राणोत्क्रमणविरहा-
द्याति यो जीवमूर्त्तिः,
सौम्याधीशः श्रितसुरतरुः
श्रेयसे नस्स भूयात् ॥ २२ ॥

> "The Self in Its limited Jivatma Bhava is caught up in the never ending cycle of birth and death, experiencing the joys and sorrows of this life and the life in higher or lower regions, due purely to its deep attachments to sense objects. But the Brahma Gyani — the knower of the Self — is totally detached from the sense objects, as he has attained the true nature of his Swarupa — the Pure Self. So the question of assuming a Linga Sareera or subtle body at the time of casting the Physical body does not arise in him, as he has no desire or Vasana pressure left over in him. The question of another birth also does not arise in him. That Supreme Self is the Lord of Soumya Kasee who reigns Supreme fulfilling all the desires of His devotees as the Kalpatharu of Deva Loka. May the Lord's Grace and Blessing be ever with me." . . . 22

The gist of the ideas contained in Mantra 6 in Brahmana 4 of Chapter 4 of the Brihadaranya Upanishad is given in this stanza.

When one, who has developed deep attachments to the Sense objects, dies, the impressions of his attachments are left over in the Mind. So the Linga Sareera — the subtle body — assumed at the time of death, whose chief constituents is the Mind, carries these impressions of desires with it. The Jiva therefore has to take up several embodiments to fulfil these desires. In other words, it is caught-up in the vicious cycle of birth and death. But one, whose all attachments to the sense objects have completely disappeared, and whose sole attachment is to know the Self, there are no Vasana pressure left in him. The question of his Prana leaving the body to take up another body does not arise. He becomes the Pure Brahma Itself.

This World is always the Karma Bhumi where one has to do one's allotted Karma. All the other Worlds are Worlds of enjoyments. "Bhoga Bhumi". All the Jivas who reach these Worlds have necessarily to return to this Karma Bhumi after enjoying or suffering the experiences there, on the exhaustion of the fruit of their actions, they have to return to this World again. This is the inexorable law governing all Jivas who are deeply attached to Sense objects. But one whose sole attachment is to become the Self, (Atma Kama) attains his desire and becomes 'Apta Kama'. Having realised or attained the Self, he becomes 'Nish Kama' — one in whom all desires are ended. The 'Nish Kama' becomes 'Akama' — in whom there are no desires left. He has no need for any transmigratory flight. He realises in this life itself, his true Self. Though he may appear to have cast his Physical body, to others, for him there is no death or birth. He becomes the Supreme Brahman as the river becomes the Ocean on joining the Sea.

Such a Self-realised Mahatma is called a 'Jivan Mukta'.

Though he retains the physical body, he was no ego-centric identification with it. Though still alive, he never has any awareness of his body and remains totally dead to it. This is illustrated by an appropriate example in the next stanza.

जिज्ञासन्ते यदिह विविधैः
कर्मभिर्निर्निमित्तैः
पुण्यापुण्ये तरति सुतरां
यद्विदन् ब्रह्म साक्षात् ।
शेते यद्विद्वपुरुरगनि-
र्मोकवत् प्रास्तमारात्,
सौम्याधीशः श्रितसुरतरुः
श्रेयसे नस्स भूयात् ॥ २३ ॥

"One who has developed true desire to know the Brahman, (Brahma Jigynasa) engages himself in several Sadhana including desireless, self-less actions. Through the Brahma Jignyasa — the ardent desire to know the Brahman — he ultimately realises "I am Brahmin" transcending effortlessly all merits and demerits (Punya and Papa). Such a Self-realised Mahatma deems both his physical and subtle bodies as worthless and as illusory as the snake effortlessly casts off its outer skin periodically. That Supreme Self reigns as the Lord of Soumya Kasee fulfilling all the desires of His devotees like the proverbial Kalpaka tree in the Heavens. May the Merciful Infinite Lord Shower his blessings on me." . . . 23

The Mantra 7 of the 4th Brahmana in Chapter 4 of this Upanishad is explained here.

Liberation or 'Mukti' — the 4th Purusharthi — the ultimate aim and end of human existence is not to be attained from any higher or heavenly Regions. It is to be attained here itself, in this life itself. This immortal state or ultimate liberation is nothing else but the total realisation that, Self the core of one's being, is the only Reality and that all the rest are unreal. This realisation or attainment of the Self is the direct result of the awareness that this World of names and forms including one's physical and subtle bodies are all un-real and non-self.

To such a Self-realised Mahatma, these bodies have only as much reality and worth, as the snake has for its cost away outer skin which it drops periodically. Even if life in the form of Vital Air (Prana) may linger in the body, he has no sort of an identification with it. He wakes up to his Brahmic Self-Effulgent, All Pervading Self.

The real nature of the Self is Brahman. This has been established already in the previous portions through various doctrinal logical reasonings. In the foregoing stanza the description of Self-Realised Jivan Mukta has also been given.

But these most lofty ideas are applicable to the Seekers of the Self of the highest order who are firmly established in the Spiritual Sadhana. In order to reach this stage of spiritual perfection, the Sadhana have necessarily to do intense Sadhanas in the earlier stages and render the body perfectly fit for Self knowledge. This is what is going to be explained in the last two stanzas. As and when the knowledge of the Self increases, all the spiritual Sadhanas which were found to be very exacting and tedious earlier, becomes natural. The Non-apprehension of the Self slowly disappears. But these Sadhanas are never to be given up even in the advanced stage, as some of the modern spiritual teachers do now. The total annihilation of the Ignorance of the Self is ensured only through these Sadhanas of the most intense and highest order. Ultimately and finally the Self-Effulgent, All knowing, All pervading, All Blissful Self is intuitively experienced. Therefore the Spiritual Seekers should most enthusiastically and cheerfully engage themselves in these spiritual Sadhanas. This is described in the next stanza.

The stanzas are in the famous Sanskrit Meter 'Srakdhara'.

शान्तिर्दान्तिस्तितिक्षा ह्युपरतिरथय-
च्चितनैश्चल्यमेतै-
र्यो यत् प्रत्यक् प्रपश्यत्यहमिदमिति स
ब्राह्मणो ब्रह्मतुल्यः ।
मुख्यं ब्राह्मण्यमेतन्न विकृतसुकृतैः
क्षीयते वर्द्धते वा
वंदे तं हैमभूमीधरशिखरलसत्
सौम्यकाशीपुरीशम् ॥ २४ ॥

"The Spiritual Sadhak through the spiritual sadhanas like "Shanti" (the withdrawal of the Mind from all desires of the Senses), "Dhanti" (the control of the Sense organs from the Sense objects), "Thithiksha" (the silent and uncomplaining, willing endurances of all dual experiences like heat and cold etc.), "Uparathi" — (the attitude of the Mind in total renunciation of all attachments) attains single pointed concentration of the Mind in contemplating on the Self. When this contemplation of the Self becomes in tense in Meditation the Sadhak gradually experiences the Self and realises that "he is the Self". One who has thus realised the Self, in the true *Brahmin*. He has attained his true form of the Supreme Self. He, there-

> after, becomes as venerable and worshipful as the Hiranyagarbha — or Iswara himself. This is verily the exalted 'Brahminhood'. He, hereafter, neither wanes by any, 'Papa' nor waxes by any 'Punya'. In the glow of the knowledge of the Supreme Self, all his merits (Punya) and all his demerits (Papas) are burnt up. Thereafter, he has no connection whatever with them nor any use of them. That Supreme, Self is Bhagavan Viswanath reigning Supreme on the Lofty peaks of Himalayas. I prostrate at the Lotus feet of the Lord of Uttara Kasee." ...24

The gist of Mantra 23 in Brahmana 4 in Chapter 4 of Brihadaranya Upanishad is explained in the above stanza.

The Supreme Glory of Self-Realised Mahatma, remains ever Supreme and un-surpassed. It is neither enhanced or demised by the actions, he chooses to indulge. Merits (Punya) or demerits (Papa) — positive and negative actions or tendencies — have no relevance to him whatsoever. He reaches this state by enriching himself by the six fold Spiritual Wealth of 'Sama', 'Dama' etc. His sense organs are fully controlled; His Mind is perfectly quitened. He is fully free from the three principal attachments, attachment to Progeny, attachment to Wealth and attachment to Worldly enjoyment. He calmly endures all the dual experiences of the World. He has attained single pointed concentration of the Mind. His meditation on the Self thus becomes most productive and effective. He wakes up to his true nature of the Self and Sees the entire World as an expression of this Self. He becomes Sinless, Stainless, and blossom forth as the true Brahmin. All his doubts are ended. He attains Brahmahood.

Sage Yagnya Valkya here almost concluded his grand theme of the true knowledge of "Brahman". With the stanza all the essential ideas in the 4th Chapter of the Upanishad is concluded. The 4th chapter of this Upanishad which is the most important chapter dealing with the knowledge of Brahman is ended here.

The last portion of this Upanishad, chapter 5 and 6, known as 'Kila Kanta' contains several Upasanas and ritualistic practices to be followed along with them. The entire gist of these two chapters are summarised by Gurudev in the next stanza with which this section is concluded.

पूर्णं पूर्णप्रतिष्ठानिरुपचरितस-
द्वस्तु यद्ब्रह्म साक्षा-
दद्वयस्तैर्नामरूपैरुपहितपदवी-
माप्नुवद्भूरिभेदैः ।
कर्मोपास्तिप्रकारैः कमितृभिरितरै-
श्चैतदाराध्यतेऽद्धा,
वन्दे तं हैमभूमीधरशिखरलसत्
सौम्यकाशीपुरीशम् ॥ २५ ॥

"The Supreme Brahman is ever full transcending Time and Space. It forms the causeless cause for the World of Names and forms in the form of "manifested" Effect. Still It is Infinite, ever full; unconditioned by any Upadhi — or limitations. It remains ever as Existence Absolute, Reality Absolute and Truth Absolute. It remains non-dual without a second. It is worshipped by both, type of seekers (1) those who are ego-centric, Selfish, desire-prompted and worldly, (2) Those who have no ego-centric attachments, Selfless, desireless, and totally devoted to the Lord. The former types of seekers seek Him in His apparently manifested World of Names and

> Forms, through various desire-prompted Upasana, and Selfish, Self-centered actions and rituals for the attainment of worldly enjoyments and heavenly experiences of bliss. The latter types of seekers, renounc all these Self-centered desires and in total dedication and devotion, seek Him through total detachment and selfless surrender. Thus both these types of seekers — the "Sakami" — (those who are motivated by self-centered, Egoistic, desires) — and the 'Akamis' (those who are motivated by selfless, egoless, dedicated devotion) worship the Pure Absolute Supreme Self, through their different varieties of Sankalpas of their minds. That Supreme Self reigns Supreme on the lofy peaks of Himalayas as the Lord of Uttara Kasee and Supreme Lord Viswanath. My adorations to Him." ... 25

In the last stanza Gurudev has given the quint essence of the 5th chapter of Brihadaranya Upanishad known as 'Khilo kanda'. The 5th chapter consists of 15 Brahamanas, describing different kinds of Upasanas for Spiritual Seekers, for contemplation and worship of the Supreme Self both in Its Infinite and Finite Manifestations. After asserting and laying due emphasis on the fundamental and eternal truth that the Infinite Reality and the Finite manifested Reality are essentially one and the same total Reality, the Upanishad Rishi first points out that, Self control (Dhama), charity (Dhana) and compassion (Dhaya) should be first cultivated before starting any Upasana, whether it is "Soupadikam" or "Nirupadikam". This is illustrated in the Upanishad by Brahmaji instructing the Devas, Men and Asuras to contemplate on the meaning of the same letter "Dha". Devas understood it as (Dhama) Self control, Men understood it as (Dana) charity-sacrifice, Asuras understood it as 'Daya' compassion or Mercy. The seekers of the Self being of these three types, these three qualities have to be first developed before starting any Upasanas. The Upanishad Rishi have points out the different varieties of Upasanas. They are mainly (1) to contemplate on the Intelligence that enlivens the heart, (2) the contemplation of the Gross and subtle aspects of the Supreme Reality in the heart, (3) the contemplation of the total identity of the Immanent Self and the Transcendental Self by doing Upasana on the Seer of the right eye and the Sun, (4) to contemplate on the Self reflected in the Mind, (5) to contemplate the Self manifested in the Lightning, (6) to contemplate on the Self manifested as speech, (7) to contemplate on Vaiswa Nara as Self manifesting as heat-energy in the stomach to digest the food, we consume (8) to contemplate on the Self as the combined energy and qualities of Anna (food) and Pranas (Vital Air), (9) Gayatri Upasana.

In the sixth chapter of this Upanishad there are 5 Brahmanas. Here also the description is a further elaboration of these Upasanas. As all these ideas have already been mentioned in the previous sections in one form or other, and as they do not deal directly with Pure Knowledge Portion of the Supreme Self, Gurudev have skipped them over. But delight students of the Upanishads would do well to read the original texts with their exhaustive commentaries by Jagad Guru Sankara.

Thus the "Madhu canto", "Muni canto" (Yagnya Valkya canto) and "Khela canto", containing 6 chapters of the Brahad Aranyaka Upanishad — which contains all that is essentially to be known in Vedant is summed up and commented here. This Grand and the biggest Upanishad forms the last portion of Satapadha Brahmana of the Brahmana Portion of Sukla Yajur Veda.

SECTION XV

"निगममूर्द्धतरोर्गलितं फलं
शुकमुखादमृतद्रवसंयुतम् ।"

"Nigama Kalpa tharoor galitham Phalam
Suka Mukhath Amrutha drava Samyatham"

Of the various Upanishads, the ten Principal Upanishads are the greatest and the most important. The essential meanings of all these ten great Upanishad have been summed up by Poojya Gurudev in the last 14 sections. In this section and the remaining 3 ones, the meaning of Minor Upanishad are described.

In the present section, the essential ideas of Swetaswatharoo — Upanishad are summed up in 24 stanzas and the meaning of Brahma Bhindu is described in the last 25th stanza.

The Minor Upanishads mentioned here are but the repeatations of the Grand ideas contained in the Major Upanishad expressed in a style and language both simple and lucid. Here only that quint-essence is given and as such they are very helpful for the true seekers of the Self to reflect, remember and meditate.

In the fruit bearing tree its sweet contents are not manifest in its outer bark or branches. But the fruits, it bears, contain its nectarine sweet flavour. Hence the fruits of all trees are ever dear to all and we relish them most. Of these fruits, the most ripend and sweetest is generally packed and opened first by the Parrots. They are, therefore, the most fully developed, sweetest, ripened containing the quint-essence of the whole tree.

In the same way the ten Major Upanishads are compared here as the Main tree with its spreading branches. The Minor Upanishads are the nectarine sweet contents of this mighty tree expressing themselves as the ripened fruits. Poojya Guru Dev, Swami Tapovan Maharaj is the Parrot who has first tasted its ambrosial sweetness to his full content. Guru Maharaj has blended the Elixir of their sweet essence with his own intuitive experience of bliss of his own self realisation. Hence the true seekers of Atma Vidya, should daily drink deep this Elexirian bliss of these inspiring verses and get inspired and intoxicated by it.

Here, in the Sweta Aswa Tara Upanishad the cause of the Universe is the topic of discussions. There are several thinkers who consider *Time* as the cause of the Universe. Some others, consider the inherent nature of all beings as the cause of the Universe. That is described in the first stanza. The verses are in Anustup Metre.

काल एव जगन्मूलं स्वभाव इति चापरे ।
वदन्ति यमजानन्तः स शंभुः प्रीयतां प्रभुः ॥ १ ॥

> "Some thinkers consider, the cause for the creation, existence and disappearance of this Universe, is the *Time* with Its three fold manifestation of Past, Present and Future. They consider the ever ceaseless flow of Time as the independent cause for the emergence, sustenance and dissolution of this world. Heat is the inherent quality of Fire. Rough, solidity is the inherent quality of Earth. Just as heat and solidity, each object in this world has its own inherent quality. It is these inherent qualities

> of matter that is the cause for the emergence of the Universe, its sustenance and destruction. This is the view held by others.
>
> The Supreme Self which is the cause for this Universe and which is being still debated upon by the Material Scientists, the Logicians, and other thinkers without any finality is the All Powerful Lord Sankara who may bless me with His grace." ... 1

The meaning of the first two verses in this Upanishad (Swetaswatara Upanishad) is summed up here.

This Upanishad opens with a great Sat Sang of a few Seekers of Truth inspired by the great quest to find out the cause of the Universe, Its sustenance and its dissolution. They posed the question among themselves in the following line "We have studied in the Vedas that the entire World is emerged out of Brahman. What is the nature of the Brahman? From whom did we all have our birth. Who is supporting us. What is our Real full nature?

Some of them said, in Veda, it is said Time is the Ultimate cause of this Universe, as every one is under its control. Some others said it is the inherent nature of every object which is the cause of this World of Names and Forms.

Some others advanced the theory of the combination of matter in a particular proportion as the cause of the Universe while others contended it is pure accident that the World has come into being. This is explained in the next stanza.

भूतानि जगतो मूलं यद्रच्छेति च केचन
जानन्ति यमजानन्तः स शंभुः प्रीयतां प्रभुः ॥ २ ॥

"The Materialist contend that the World has emerged through the mutal combinaton of matter. Some other thinkers assert that it is neither Time, nor the Inherent quality of matter, nor the mutal combination of matter that is the ultimate cause for the Universe. It is only due to pure accident that the World has emerged without any *cause-effect* operation. It is indeed pitiably strange and surprising that these theorists do not understand or are aware of the Ultimate cause for their speculations viz., the Supreme Self — That Supreme Self is Lord Sankara — The Parameswara who may be ever pleased with me." ... 2

In the next verse, the Ultimate cause for this Universe is explained only as the Supreme Self.

गुणैर्निगूढो यो देवः कारणानाञ्च कारणम् ।
स एव जगतो मूलं स शंभुः प्रीयतां प्रभुः ॥ ३ ॥

"By the Mighty ruling Power of the Supreme Brahman composed of the three fold qualities of Satwa, Rajas and Tamas, called as Maya — the mighty cosmos of names and forms is caused. So the Ultimate cause of this Universe is the Supreme Brahman only. May that Supreme Lord Sambhu be ever gracious to me." ... 3

By worshipping and realising that Supreme Lord, this veiling of or this cover of Maya can be removed. This is explained in the next worse.

विश्वमायाविनाशस्स्याद्यस्य देवस्य दर्शनात् ।
अक्षरस्य क्षरेशस्य स शंभुः प्रीयतां प्रभुः ॥ ४ ॥

"By worshipping and realising that Supreme Lord only who is of the nature of the Pure Brahman, who is the Lord of the Universe, and who is eternal and ever present, this seeming

World of Plurality along with its material cause of this delusion — the non-apprehension of Self — is removed for ever. That Supreme Self who is the substratum for this apparent World of Plurality is Sri Sankara Bhagavan who may ever be gracious to me." . . . 4

It is going to be explained in the next stanza that, the total removal of all sorrows (Adyatmic, Adhibouthic and Adi Daivic) is possible only by the knowledge of the Self.

क्लेशपाशापहानिस्तु देवं ज्ञात्वैव नान्यथा ।
ब्रह्मशब्दामिधेयं यं स शंभुः प्रीयतां प्रभुः ॥ ५ ॥

"By knowing and realising the Lord, as the Supreme Self, who is the Self with in, in every living beings, the different sorrowful worldly bindings in the form of ignorance, attachment, anger etc. are cut a sunder. There is no other way to get rid of their gripping saffocating hold on us. May Sri Sankara Bhagavan whose very Nature is of that Supreme Brahman, and who is the Supreme Lord be ever Kind and Gracious to me." . . . 5

That Supreme Self who is ever shining as the Self within, in our body is described next with illustration.

योनिनिष्ठो यथावह्निस्तद्वदात्मापि देहगः ।
योऽदृश्यो दृश्यतेऽभ्यासात् स शंभुः प्रीयतां प्रभुः ॥ ६ ॥

"The fire is there in the log of wood in its latent form. But it is not visible to us till the fire wood is kindled. When the wood is properly lighted, the fire manifests itself in its real form. In the same way the Self within is lying latent in the body of every living being. Hence it is not perceivable to us at present. Just as we kindle the log of wood and bring out the fire lying latent in it, by friction, the Self ever-shining within us, can be seen and realised by turning the Sense organs, Mind and Intellect, inward, plucking them away from the Sense objects outside, and making them contemplate on the Sacred Symbol 'Om' — which is the name, Symbolic of the Self.

That Self within, is Sri Bhagavan Sankara — the Supreme Lord — who may be ever Gracious and Merciful to me."

. . . 6

In the Vedic days sacrificial fire is kindled by rubbing two logs of fire wood in their Vertical position. Through their constant rubbing, the fire lying latent in the wood is kindled by friction. In the Same way The Sacred Sound Symbol 'Om' should be held as the upper log of wood, representing the Self within. The Introverted Sense organs, the Mind and Intellect should be held as the lower log of Wood. The churning of these two logs should be the repeated spiritual exercise of meditation on 'Om' by the single-pointed Mind made steady by the discriminating Intellect and rendered Pure by the total withdrawal of the Sense organs from the Sense objects of World outside. When these Spiritual practices have been held for a fairly long period of time; the experience of the Self within, will be felt in the body itself.

In the next stanza, the All Pervading nature of the Supreme Self is described.

क्षीरे सर्पिर्यथा तद्वदात्मा यस्सर्वगोऽद्वयः ।
गृह्यते सत्यतपसा स शंभुः प्रीयतां प्रभुः ॥ ७ ॥

"Just like butter spreading throughout the minutest portion of Milk, the Supreme Self is pervading all the minutest, nuclear particles of the mighty Universe. If It is so all Pervading, why is not perceivable to us, and how It can be known? It can be realised only by deep contemplation of the mind, established in Truth and rendered single pointed by Intense Tapas.

> That Supreme Self is Bhagavan Sree Sankara who may ever be Gracious to me." ... 7

It is well known how the mind can be established firmly in Truth by Vigilently keeping the thoughts, the words and actions in perfect harmony. But how the contemplative Mind can be held in single-pointed contemplation on the Self, by Intense Tapas is not so well known. It is explained in the next stanza.

समे देशे विशुद्धे च गुहादौ वातवर्जिते ।
स्थित्वैव यमनुध्यायेत् स शंभुः प्रीयतां प्रभुः ॥ ८ ॥

> "The Yogi or the Sadhak should choose an even ground rendered absolutely clean and pure, where there is no wide disturbance of the Wind, and where Solitude, Stillness and comparative Serinity prevail (preferably a cave) for his seat of meditation of the Self within. He should adopt a comfortable pose or Asan while meditating. This should be practised gradually, softly and gently step by step without any sort of hurry-burry.
>
> That Self within, is Bhagavan Sankara, the Supreme Lord who may ever be gracious and pleased with me!" ... 8

The Yogi who thus meditates on the Self within, will have the following experiences before actually he wakes up to his Self within.

यस्याभिव्यक्तितः पूर्वमर्कधूमादिदर्शनम् ।
संभवेद्योगिनां योगे स शंभुः प्रीयतां प्रभुः ॥ ९ ॥

> "Before the Yogi actually realises the Self within, during meditation, he will have the visions of Sun, Smoke, Fire, Vayu, Lightning and the Moon in his Mind.

That Self within, is Sankara Bhagavan, the Supreme Lord who may ever be Gracious and pleased with me." ... 9

After having these visions, the Yogi will have all of a sudden the vision of the very Self within.

कृतार्थो भ्राजते योगी तेजोमयकलेवरः
प्रत्यञ्चं वीक्ष्य यं साक्षात् स शंभुः प्रीयतां प्रभुः ॥ १० ॥

"That Yogi slowly during the white heat of meditation of the Self, wakes up to his true nature of the Non-dual Self and feels a sense of perfect Self-fulfilment. He shines, thereafter, as the ever luminous Self-Effulgent Supreme Self.

That Supreme Self is Lord Shambhu who may ever be Gracious to me." ... 10

That Self-Realised Yogi in his waking state, sees the entire, waking world as the manifestation and expression of the Supreme Lord.

विश्वबाहुर्विश्वमूर्तिर्विश्वेशो विश्वभावनः ।
विश्वाधारश्चयो रुद्रः स शंभुः प्रीयतां प्रभुः ॥ ११ ॥

"The Yogi Sees the All Pervading Lord in his waking State with unnumerable hands and innumerable bodies. He Sees Him as the very creator of the Entire Universe and Its Sole Supporter. All beings in this Universe who have hands and bodies are His hands and bodies, meaning, He pervades every living beings. That Supreme Self is Bhagavan Sankara, who is also the Supreme Lord Rudra. May that Infinite Lord be ever pleased with me." .. 11

The description is further continued.

ज्यायोऽणीयो वा न किञ्चिद्यस्मात् स्तब्धश्चकास्ति यः ।
वृक्षवन्मोक्षदो मोक्षः स शंभुः प्रीयतां प्रभुः ॥ १ २ ॥

"That Supreme Lord is Subtler than the Subtlest and grosser than the grossest. He is more minute than the minutest particle, on this Earth. Similarly He is mighter than the mightiest in the World. He is fixed and stationary as a big tree. At the same time, He pervades every where with his ever shining presence. He is the very bestower of liberation while he is ever, liberated and free. May that Supreme Lord who is Bhagavan Sankara be ever pleased with me." . . . 12

The description does not end here. It is continued.

योषा पुमान् कुमारश्च कुमारी चास्ति यो विराट् ।
दण्डग्राही च जरठः स शंभुः प्रीयतां प्रभुः ॥ १ ३ ॥

> "The Supreme Self Pervading the Entire Mighty Cosmos in His '*Virat Swaroopa*' (Cosmic Universal Personality) assumes various forms as Woman, Man, Boy, Girl, the tottering old man holding a stick for support. It is the same Non-dual Self that manifests as the different human forms in their different stages. May that Supreme Lord, Bhagavan Sankara be ever Gracious to me." . . . 13

The same Non-dual all Pervading Self seems to appear in different forms assuming its Maya Sakti — the veiling Power and misconstruing power (Avarana and Vikshepa).

Though the Paramatma (Supreme Self) by assuming Its Maya Sakti, takes up different forms and names, in the form of limited Jiva, It needs a lot of efforts, to get over its assumed finite limited forms. This is explained in the next stanza.

अजया मोहितो भङ्क्ते जनस्तां न जिहासति ।
गुणमय्या तु यच्छक्त्या स शंभुः प्रीयतां प्रभुः ॥ १४ ॥

"Due to the Primordial Ignorances, (Avidya) (Non-Apprehension of the Self) dating back to the *beginning less* Time and due to the interactions of the three fold Gunas (qualities), Satwa, Rajas and Tamas through which this ignorance manifests, Man is ever subject to the Plurality of experiences of the World like Joy and Sorrow etc. Inspite of several efforts made by Man he finds it very difficult to get free from the iron grip of these deluding powers of the Supreme Lord. That Supreme Lord is the All Powerful Bhagavan Sankara who may ever be pleasant to me." ... 14

The same Supreme Lord, takes up the dual role of the Infinite Self within ever unattached and the finite Jiva lost in its delusory identifications and attachments of the Sense objects. This is explained in the next stanza.

मायया सृजते विश्वं मायी यस्संगवर्जितः ।
अन्यस्तु सज्जते तस्मिन् स शंभुः प्रीयतां प्रभुः ॥ १५ ॥

"The Supreme Lord, assuming this Powers of delusion (Maya Sakti) creates this mighty Universe of names and forms, just like a conjurer or Magician and remains ever unattached to it. The limited finite deluded Self — the Jiva — on the other hand is steeped in ignorance — (non-apprehension of Its real nature) and is caught up in this illusory world of Plurality. May that Supreme Parameswara, who is Bhagavan Sankara, be ever be Gracious to me." ... 15

The Role of the Magician or the conjurer is too well known to need any further elucidation here.

The real nature of the Supreme Self is very difficult to grasp. Hence for a proper understanding of this Self, It is being described in different ways in the next 8 stanzas. These repeatative descriptions is adopted in all scriptural texts, to have an *indicative, vivid impression of the Self* for contemplations and meditation.

In the first three stanzas of this Section, it has been already asserted that the primary cause for this Universe is Brahman and Brahman alone. All other causes advocated by various thinkers like Time, Accidence, Mutual combination of matter etc. were all rejected totally. In the next stanza that rejection of all these theories projected as the cause of the Universe is again repeated.

The stanzas are in the famous Sanskrit Meter '*Shikarini*'.

उपादानं मायाशबलितपरब्रह्म जगतः
प्रधानं वाणुर्वा क्षणिकचिदसद्वा न भवति ।
निचाय्यैतद्योनिं यदिह विबुधा निर्वृतिमिता-
स्सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ १६ ॥

> "The instrumental and the material cause of this Universe is nothing else but the deluding powers of the Supreme Self. (Maya Shakti of the Supreme Lord). Neither the Sankhya Philosophy advocating the cause of the Universe to the Union of Spirit and Matter with its three fold Gunas or Powers (Satwa, Rajas and Tamas) nor the theory of the Buddhist, that cause of the Universe is due to the ever flickering awareness of the Self, nor their theory that cause of the Universe, is Soonya or Nothingness, do not logically or satisfactorily establish the true cause of the Universe. But the really learned Seekers, through proper study, reflection and meditation Realise the Supreme Self as the causeless cause of the Universe, attain in

this life itself, Self liberation (Jivan Mukti) and remain ever in sublime serinity and quietitude. Oh my mind! seek the feet of Lord Mahadeva who is the manifestation of that Supreme Self. Drink deep the honeyed sweatness of the memory of the fragrance of those Lotus feet of the Lord and get intoxicated in its blissful fervour." ... 16

The description of the Indiscribable is continued! Even the Sun and Moon have no Self-existence or their self-illumination there, in the Supreme Self. It defys all description.

तमो वा रात्रिर्वा दिवसगणना वा द्युतिरियं
न यत्र स्वस्मिन् यद्विलसति शिवं शान्तमतुलम् ।
न शून्यं नाशून्यं स जनुरजनुश्चापि यंदहो
सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ १७ ॥

"There is no darkness there. There is no night either. There is no day either. There is no Sun light either. There is always the ever-auspicious, serene, Self-luminous, incomparable awareful brilliance there. It is neither 'Soonyam' — negotation of everything — or Nothingness; nor is it "asoonyam" — a positive State of existence. It is neither having a beginning or birth; nor an end, or death either; such a most wonderful, paradoxical, and surprisingly strange, is the nature of the Supreme Self. That Supreme Lord is Mahadeva whose sacred feet is ever to be remembered and meditated upon. Oh my mind! drink deep the honeyed Sweet Memory of those Lotus feet of the Lord and be ever intoxicated by its nectarine flavour." ... 17

The Great Sages realise that all Pervading, all Knowing Supreme Self as their very nature of their being and get liberated. This is indicated in the next verse.

अधश्चोद्धर्वं पश्चात् पुरत इति सर्वासु नितरां
ककुप्सु भ्राजिष्णुप्रसृतमहमित्येतदृषयः ।
निगूढं यत् पूर्वेऽविदुरपि विदन्त्यद्य सुधियः
सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ १८ ॥

> “The Supreme Self is all pervading and illumining all the directions of the Vast Space, — down below, high above, front or back or any other direction — Still it is covered up or un-perceivable to the common folk because of the delusory identification of the World of matter in its cause-effect manifestation. But the Ancient Sages realise and see this Supreme Self and declare “That I am”. That Supreme Brahman is Lord Mahadeva; May the ever blissful memory of His Sweet Lotus feet serve as a maddening intoxicating experiences of my Mind!” . . . 18

The might and glory of the Supreme Brahman showing Its all annihilating Power, remaining at the same time in Its ever indestrucable and imperishable nature, is described in the next stanza.

परात्मा पाच्यानां परिपचनकृत् प्रच्युतिमृती
बिभीतो यस्माद्यः स्वयमसुभृतां कर्मफलदः ।
विद्यते कर्मात्ति ध्रुवमथ फलं तस्य विविधं
सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ १९ ॥

> “The Supreme Lord is the all annihilating element in all perishable matter. Even the Great destroyer Death, and the Ever changing Time are dreadfully afraid of Him. But He is eternal and imperishable, beyond all destruction and change. He bestows and distributes, the fruits of all actions done by all living beings in the form of Punya (Merit) or Papa (demerit) as the case may be. He, assuming the Jiva Atma Bhava, (the

finite limited conditioned Self) performs righteous and unrighteous actions and enjoys or suffers their fruits accordingly. That Supreme Self is Lord Mahadeva, the ever sacred memory of His Lotus feet may make my mind with the divine ever blissful sweet joy." ... 19

The description is further continued.

न योषित् षण्डो वा न खलु पुरुषो वापि पुरुषः
परात्मा योऽलिंगोऽप्यतनुतनुरूपैः प्रकृतिजैः ।
सलिंगः क्रीडत्योंतनुरिदमवष्टभ्य भुवनं
सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ २० ॥

"The Supreme Brahman — which is all full — is neither feminine, nor neutral. Certain It is not masculine either. In Reality, It is beyond all forms or Genders. Still It revels in Itself by assuming several, several names and forms of the World both in their subtle and gross aspects through Its inherent powers of nature. It is symbolically represented by the sacred sound symbol 'Om'.

The Supreme Brahman is Lord Mahadeva, the ever sacred memory of whose Lotus feet may make my mind dance with divine Joy!" ... 20

The ever whirling wheel of the samar — (The Pluralistic World of change) is operated by none else but the Supreme Self alone; This is indicated in the next verse.

महिम्ना यस्येदं भ्रमति भवचक्रं भवपते-
भ्रमिन्नो कालेन प्रकृतिवशतो वा न च भवेत् ।
भ्रमे नैष्कारण्यं शिव शिव तवैषोऽपि महिमा
सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ २१ ॥

> "Oh! Lord of this Universe of change! It is only because of Thy Might and Glory, this Pluralistic World of Names and Forms is having its regular, timely, cyclic rotations. It is not due to the Promptings of Time as some Theorist content. Nor is it due to subjucation or dictates of the Powers of Nature. Time and Nature are inherently inert and lifeless. The World of Names and forms which is so lively and vibrant, can emerge only out of an equally vital and lively cause. That Vital and Vibrant cause of this Universe is the All illumining consciousness of the Supreme Brahman. But Man alas! is not aware of Thy Divine Glory in being the causeless cause of the World due to his delusion. This delusory misunderstanding of Man about the cause of the Universe is also due to Thy Glory. Oh Lord! Oh Lord! why should Thy true Glory be shut off by this delusion!
>
> That Supreme Brahman with all this Infinite Glories is Lord Mahadeva. May The Sweet 'Smaran' (Memory) of Thy Ever, Sacred, Lotus feet make my mind mad with intoxicating joy and bliss." . . . 21

Here 'Siva' is repeated because of the exuberance of devotion of Guru Maharaj.

The Supreme Self is beyond the law of cause and effect. The material cause for all the objects of the World is only Nature; While the Self has no cause-effect relationship because of Its non-dual nature. This is made clear in the next stanza.

न कार्यं यस्येषन्न च करणमप्यस्य सदृशः
कनीयान् ज्यायान् वा न च गुणमयी यस्य विपुला ।
स्वतः सिद्धा शक्तिर्विलसति विबोधादिवपुषा
सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ २२ ॥

"The Supreme Self, in reality, has no cause-effect relationship with anything in this World. It is not conditioned by body, Sense organs or any other limitations. There is nothing in this vast Universe, which is more minute or subtle than the Supreme Self; nor is there anything mightier or Grosser than It. It alone is here, in Its Non-dual state without any second. In that case, where from did this mighty cosmos come out? The answer is that the Supreme Self, Itself, by Its inherent, timeless, Infinite, Power of Maya, (Potentiality to non-apprehend and mis-apprehend Itself), Knowledge, Cosmic desire, and action, manifested Itself as the various names and forms of the Universe. That Supreme Lord is Sree Mahadeva. Remember Oh! my mind, constantly His ever sacred Lotus feet and be inspired and intoxicated by that blissful divine sweet memory." ... 22

In the next stanza, Gurudev mentions that Brahmaji, the creator Himself is Its creation. It alone imparted the knowledge of the Vedas to Him.

प्रधानक्षेत्रज्ञप्रभुरभवहेतुर्न च पति-
र्यदन्यः कश्चिद्यो जनयति विधिं विश्वजनकम् ।
यदैश्वर्यात् स्फारं स्फुरति हृदये चास्य निगमः
सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ २३ ॥

"The Supreme Self is the creator of the field and the knower of the field — Prakriti and the Jiva — It is the bestower of Mukti or liberation to the ardent seekers of the Self. There is no other basis or substratum or foundation or support for this Universe. The very first creator Brahman is but Its creation. It, by Its Glory, illumines the complete full knowledge of the Vedas, in the heart of Brahman before he launches his Grand Scheme of creation. That Supreme Brahma is Sree Mahadeva. Oh my mind! Remember constantly the Lotus feet of the Lord and get soaked in the ever blissful divine sweetner of that memory." ... 23

In the next stanza, it is pointed out that without the true knowledge and awareness of the Supreme Self, Liberation or Mukti is never, never possible. This is elucidated by a suitable illustration.

अबुद्ध्वा ब्रह्मैतद्यदि यदमृतं याति मनुज-
स्तदा कुर्यात् कृत्तेरिव च वियतो वेष्टनमपि ।
मुमुक्षुर्यं विद्याद्विषयविधुरेणैव मनसा
सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ २४ ॥

"Without properly knowing the Supreme Self, which is ever enlivening, illumining, and enshrining in the hearts of all living beings, None can ever hope to get Mukti or liberation, the total freedom from all matter vestures. If anybody thinks otherwise, it is as absurd and as fantastic as an attempt to roll up the vast expanse of the sky. Those who seek the Supreme Self, can know It and realise It only through a contemplative Mind and Intellect rendered absolutely pure by totally withdrawing all the Sense organs from all the Sense objects without.

That Supreme Brahman is Lord Mahadev. Oh my mind seek the Lotus feet of the Infinite Lord and remain ever glued to them in the honeyed sweetness of their memory." . . . 24

The vast expanse of the All Pervading Sky can never be rolled up as we roll up the sheets of leather. The Infinite Brahman can never be known and realised, as we know a finite object. It is purely one of subjective realisation.

After having realised Brahman, the appetite and love for the study of scriptural text automatically vanish. Such a self-realised gyani, remains ever established in his Brahma Nishta — renouncing all craze for Sastra Texts. This is indicated in the last stanza which is the summary of Brahma Bhindo Upanishad.

निरुद्धे चित्ते तु स्फुरति परविद्या स्फुटमियं
महामोहध्वान्तं दलयति पलालोपममथ ।
निरर्थान् ग्रन्थौघान् त्यजति यदभिज्ञप्तिनिरतः
सदा तद्देवांघ्रिस्मरणमधुमत्तं भव मनः ॥ २५ ॥

"When the knowledge of the Supreme Self dawns clearly in the Mind of the seeker, rendered pure by cleansing clear of all the traces of Sense attachment, the delusory darkness in the form of ignorance of the Pure Self within, clears up. Once this non-apprehension of the Self is removed, the seeker's mind gets firmly rooted in the knowledge of the Self within. He, thereafter, remains in a highly contemplative mood, ever meditating on the Supreme Self. For him, there is no more any need for the study of the scriptural texts. He rejects them as we throw away the chaff, after gathering the grains. He feels fully contented and Sefl fulfilled by the gain of the Supreme Self. Rejecting all the World, he, thereafter, remains ever established in the Glory and bliss of his own Supreme Self." . . . 25

That Supreme Brahman is Lord Mahadeva. May my mind ever remains in the sweet smarana — memory of the Lotus feet of the All Merciful Lord, and feel enthrilled by its sweet inspiration and blissful intoxication.

SECTION XVI

This Section covers the Minor Upanishad "Kaivalya" in its first 20 stanzas. The last five stanzas sums up the main ideas in Parama Hamsa Upanishad.

The first 20 stanzas dealing with "Kaivalya Upanishad" is rendered in "Drtha Vilambitha Meter" while the last five stanzas are in 'Sikharini' Meter.

The first 20 stanzas are claimed by Leanred Scholars like Vedanta Thirtha Pancha Nadeeya Hari Dwaralal Sastri, as Hymns charged with the sentiments of deepest devotion to Lord Viswanath. They are also described as Prayers to the Lord, which will waft the minds of true devotees of the Lord to the most sublime realms of Bliss and devotion.

The Kaivalya Upanishad opens up with the great question posed by the Sage Aswalayana to Brahmaji seeking the means to gain the Brahma Vidya — the Knowledge of the Supreme Self. Brahmaji — the creator — tells him that Self knowledge can be attained only by "Sraddha — Bhakti and Dhyana Yoga" — faith, devotion and meditation. The meaning of these pregrent words of Brahmaji are explained in the first stanza.

यमिह पश्यति चास्तिकतामति-
श्चरणभक्तिरचञ्चलधीरपि ।
इति गुणत्रयनेत्रयुतः पुमान्
स हृदि खेलतु सौम्यपतिस्सदा ॥ १ ॥

"In this World, Only those who have developed faith in the existence of a Supreme Reality — Iswara or God, through the words of the Guru and the proper study of the scriptures, who have unflinging devotion to the Lord, and who have unshaken single pointed concentration of Mind, can alone have the Vision of the Lord and the realisation of the Supreme Self within.

That Supreme Brahman, is Lord Viswanath reigning Supreme as the Lord of Uttara Kasee. May He ever revel in my Mind." . . . 1

In the next stanza the latter part of the 2nd Mantra, which are also the words of Brahmaji is explained. The state of immortality is attained only by renunciation and knowledge of the Self and never by Karma, Progency or Wealth.

द्विविधकर्मचयेन तथात्मजै-
र्धनचयैश्च न कश्चिदवाप्नुयात् ।
यदवबोधजयत् पदनिर्वृतिं
स हृदि खेलतु सौम्यपतिस्सदा ॥ २ ॥

"Through the performance of worship and rituals enjoined both by Sruthi or Smrithi, by begetting sons and grand sons and this perpetuating the Progeny, by attaining wealth both secular or spiritual, none can ever hope to attain the knowledge of the Self and have the Vision and experience of the Self. Only by the true and proper knowledge of the Self, established in total renunciation and descrimination, the Supreme Self can be attained or immortality gained.

That Supreme Brahaman may ever play and revel in my Mind as the Lord of Soumya Kasee." . . . 2

The idea here is, only through Knowledge the ignorance of the Self can be removed not by any other means.

The essential idea of Mantra 3 of Kaivalya is explained in the next stanza. Renunciation (Sanyas) alone is the direct means to attain the end of Self Realisation.

सकलसंन्यसनं न ततोऽन्यतो
यदनुदर्शनसाधनमिष्यते ।
परमहंसपदात्मकमास्तिकैः
स हृदि खेलतु सौम्यपतिस्सदा ॥ ३ ॥

> "Total renunciations of all actions both secular and spiritual including the very spiritual Sadhana, is described as the famous Parama Himsa Sanyas by all seekers of the Supreme Self. Only by the Renunciation of this highest order, one can ever hope to realise the Supreme Self. Never, never by any other means. May the Supreme Lord who is the Lord of Soumya Kasee make my mind ever His sporting fold!" . . . 3

The meaning of Mantra 3 in Kaivalya is further elucidated in the next stanza.

यतय एव यदात्मसमाधिना
सुखसरस्वतिमज्जितुमीश्वराः ।
गृहपरा न तथा गृहमेधिनः
स हृदि खेलतु सौम्यपतिस्सदा ॥ ४ ॥

> "Those who have adopted the order of Sanyas in its pure and true spirit, get themselves submerged in the ocean of the Intuitive Experience of Bliss, during their single pointed meditation on the Supreme Self. They remain ever absorbed and merged in their joyous experiences of their Self. The house-

holders (Grahasthas) can not, like these Sanyasis, attain this ever blissful experience of the Self. They have, necessarily, to concentrate on the various rights and duties of a Grahasta-house-holder. Hence the knowledge of Brahman, cannot get fully established or deeply impressed in their mind.

That Supreme Lord who is of the nature of Brahman, is the Lord of Soumya Kasee who may ever make my mind His sporting field." . . . 4

The Supreme Self without any attribute or form is beyond their Grasp and reach of the Mind and speech. Hence, a Sadhak, in the early days of Sadhana, should contemplate on Lord Siva with attributes and form. This is explained in the next stanza.

विमलंचित्ततनुर्विजने जन-
श्शिवमवक्रतनुश्च विचिन्तयेत् ।
जितहृषीकगतिर्यमुतस्थिवान्
स हृदि खेलतु सौम्यपतिस्सदा ॥ ५ ॥

"During Sadhana, the Seeker of the Self, should choose first a suitable clean place of solitude to sit and meditate on the Self. With a mind rendered absolutely pure, (without any trace of any negative tendencies), he should sit in a comfortable Asan, holding his head and spine perfectly erect. He should then, withdraw all his Sense organs from the Sense objects and meditate on the ever auspicious form of Lord Siva.

May that Lord Siva who is the Lord of Uttara Kasee ever revel in my Mind!" . . . 5

Here the meaning of Mantra 4 in Kaivalya is summed up. The "Saguna" form of Lord Siva for meditating is explained in the next stanza.

असितकण्ठमुमेशमनद्भुतं
प्रभुमजं त्रिदृशं परमेश्वरम् ।
हृदि दधीत तथायमनन्यधीः
स हृदि खेलतु सौम्यपतिस्सदा ॥ ६ ॥

"Having sat for meditation, in the right place in the correct pose, in the proper mental altitude, as indicated above, the Sadhak should meditate, with single pointed concentration, in the Lotus of his heart, the most auspicious form of Lord Siva, with attributes and form as follows.

"The Lord is the Lord of all Lords. He is the Supreme Iswara. He is of wonderful form with his beautiful neck coloured blue by drinking the Great Poison, three eyes adorning His ever divine bright face. He is the Lord of goddess Mother Sree Parvathi. He is ever un-born. This meditation should be continued unbroken and with single pointed concentration.

That Lord of the heart is the Lord of Soumya Kasee who may ever be sporting in my heart." . . . 6

The meaning of Mantra 7 in Kaivalya is summed up here. The Sagunopasana of Lord Siva is given here in some detail.

By this meditating on the form of the Lord, the mind, in its introverted single pointed concentrated flow, assumes the form of the Lord contemplated. This identification of the Mind with the Lord with form becomes complete when it merges itself with Pure awareness of the Self within, which is beyond all forms, or attributes. This is what is known as "Nirguna Dhyana". This state is explained in the next stanza.

यमनुसंदधदेवमुमाधवं
सुखचिदात्मकमात्मपदं मुनिः ।
सकलसाक्षिणमृच्छति चिद्घनं
स हृदि खेलतु सौम्यपतिस्सदा ॥ ७ ॥

> "When the Sadhak's meditation on the Lord of Goddess Uma, and who is of the nature of "Sad, Chid and Anand" (Existence Pure, Consciousness Pure and Bliss Pure) progresses, he will gradually and slowly realise the Atman (Self). Within shining as the Eternal Witness of all happenings in this World and as The Pure awareness illumining all experiences within and without. That Supreme Self who is the Lord of Soumya Kasee, may always revel in my heart." ... 7

Through meditation of the Lord with form, one reaches The Infinite Self, Transcending all forms.

The meaning of Mantra 6 of Kaivalya is explained in this stanza.

Through the meditation of all other Devas with form like Brahmaji or Vishnu, we are, in fact, meditating on Siva only who is of the nature of the Pure Self. One should not feel any difference between these Devas with different attributes and forms. They are assigned distinct names and forms according to the tastes of the Sadhakas or Upasakas. On the Supreme Self, different Names and forms are Super-imposed. This is explained in the next stanza.

कमलजः कमलापतिरप्ययं
पशुपतिः सुरतारपती च सः ।
यमिह पश्यति यो निजहृत्तटे
स हृदि खेलतु सौम्यपतिस्सदा ॥ ८ ॥

"That learned Seeker, who realises or identifies the Self shining within his heart, as the All Pervading Supreme Self, he is himself verily Brahmaji, he is himself the Lord of Goddess Lakshmi, he is himself Lord Siva, he is himself Lord Indra, and he is himself. The Moon, the Lord of the Stars. That Maha Purusha, who could identify the Self within as the All Pervading Self, has really attained the Supreme state of Realisation of the Supreme Brahman.

The Lord of Soumya Kasee who is that Supreme Brahman may ever make my heart His sporting ground for His Divine Leela." . . . 8

Here the meanings of Mantras 8, are summed up.

Without knowing and realising the Self within, as the Supreme Lord Siva, no liberation or Mukti is ever possible. This is explained in the next stanza.

पुरिशयं पुरुषं परमादरा-
द्यमनुवीक्ष्य विलंघयति क्षणात् ।
जनिमृती न विमुक्तिरितोऽन्यथा
स हृदि खेलतु सौम्यपतिस्सदा ॥ ९ ॥

"The Supreme Lord ever dwells in the heart of every living being. He chooses the core of the inner most recess of the heart as His permanent city for stay. The Seeker or Sadhak desiring Mukti or liberation has only to Seek Him within, with firm faith and deep devotion. Through such ardent Seeking, the Lord of Our Heart reveals Himself to the Seeker. The moment the Sadhak gets this Divine Vision of the Lord within, by realising the Self, instantaneously crosses over the vicious cycle of birth and death and attains the state of immortality. For the total liberation from the matter vestures in this life, there is no other way whatever.

> That Supreme Lord, may ever sport in His divine play in my heart." ...9

The idea in Mantra 9 of Kaivalya is brought out in this stanza.

All the beings, both moving and unmoving in the Universe are but the manifestation of this Supreme Self within. This is indicated in the next stanza.

निरवशेषमवस्थितमात्मनि
स्वहृदयान्तरिदं हि चराचरं ।
इति नितान्तमतिः पदमेति यत्
स हृदि खेलतु सौम्यपतिस्सदा ॥ १० ॥

> "This most mighty Universe composed of all the moving and unmoving beings in their totality are there really in the *Self within,* situated in the centre of the Lotus of the heart. So the entire Universe outside is only an expression or manifestation of this Atman within. One who is firmly established in this pure, awareness of this non-dual identity of the Self within, and the World outside, attains the Supreme Brahman.
>
> May that Supreme Lord who is the Lord of Soumya Kasee, ever Sport day and night in my heart in His Divine Leela or Play." ...10

The ideas in Mantra 10 of Kaivalya are summed up in this stanza.

Only through the fire of the knowledge of the Self, the worldly attachments can be completely burnt up. How to kindle this fire of the knowledge of the Self is explained in the next stanza.

सुधिषणाप्रणवारणिघर्षणा-
ज्ज्वलित एष दहेज्ज्वलनो भृशम् ।
यदवबोधतनुर्भवबन्धनीं
स हृदि खेलतु सौम्यपतिस्सदा ॥ ११ ॥

> "By single-pointed contemplation of the Pure Intellect on the Sacred Word 'Om' — or Pranava — which is the word symbol of the Supreme Self, the knowledge of the Self is generated. This single-pointed contemplation of the Seeker is compared, to the churning of two logs of wood held in vertical position to create fire to kindle *'Yagna flame'* in the Vedic days. Here the upper log of wood is the word symbol of the Supreme Self 'Om' — Pranava — The lower log is the single-pointed discriminative contemplative Intellect of the Seeker or Sadhak. The fire thus kindled is the knowledge of the Self. When this Self knowledge is kindled as a result of this single-pointed contemplation on 'Om', all worldly bindings or fetters are immediately burnt to ashes.
>
> The Lord of Soumya Kasee who is of the nature of the Supreme Self thus revealed, may ever shine in my heart."
>
> ... 11

The meaning of Mantra 11 of Kaivalya is summed up here.

Though the Supreme Self is ever unattached to anything, It appears to be disillusioned by Its own Maya (non-apprehension of Its own true Nature). In this delusion It identifies Itself as the body, mind and intellect, and lives the three states of existence, Jagrat, Swapna and Sushupti enjoying and suffering various experiences of life. This is explained in the next stanza.

स्वयमसंगचिदुद्यदविद्यया
विपरिमूढ इवोढकलेवरः ।
चलति यो ललनादिषु जाग्रति
स हृदि खेलतु सौम्यपतिस्सदा ॥ १२ ॥

"The Supreme Brahman is ever unattached and of the nature of Pure consciousness. But in Its conditioned and manifested form, It Super-imposes Its identity on the embodiment, It acquires, due to its primordial ignorance of Its true nature. Through this ignorance dating back to Time immorial, It arrogates to Itself Ego-centric identification with the body, mind and intellect as 'I' and 'Mine'. When Its ego-centric identification is with the Physical body and Sense organs, It is in the waking state indulging in Sense objects like woman, food, drink etc.

That Supreme Self is reigning as Lord of Soumya Kasee. May the Lord, sport in His Divine Leela, day and night in My Heart." ... 12

Here the meaning of Mantra 12 in Kaivalya is explained. In the next verse the dream state is explained.

अथ च यः करणोपरमे स्वयं
सृजति वासनया सकलं जगत् ।
अथ निमज्जति गाढतमः प्रहौ
स हृदि खेलतु सौम्यपतिस्सदा ॥ १३ ॥

"When the Supreme Self in Its conditioned, finite manifestation as Jiva, withdraws Itself from the Physical body and Sense organs, it assumes Its subtle form and creates the World of dreams through its unmanifested subtle Vasanas.

After living the dream experiences as a dreamer, It plunges itself into deep-sleep, (Sushupti) wrapping itself up completely in the ignorance of the Self assuming Its casual body.

May that Supreme Lord who is the Lord of Soumya Kasee ever revel in my heart." ... 13

The gist of Mantra 13 in Kaivalya is given in the above stanza. The state of Sushupti (deep-sleep) is further explained in the next stanza.

निरुपमे निजधाम्नि निरङ्कुशे
सुखघनेऽस्तसमस्तभिदे हि यः ।
स्वयमिह स्वमहिम्नि विराजते
स हृदि खेलतु सौम्यपतिस्सदा ॥ १४ ॥

"In the State of Sushupti, the Jiva Atma, (the conditioned finite Self) returns to Its native, natural abode of unsurpassed incomparable, limitless, non-dual bliss absolute. In this state, the Self ever shines in Its own Self-Effulgent Glory.

The Lord of Soumya Kasee is of the nature of that Supreme Self. May the Lord revel eternally in my heart." ... 14.

The meaning of Mantra 13 is further explained in this stanza elaborating the nature of the Self in deep-sleep.

The Self resting in the Casual body in deep-sleep, has to come to the waking and dreaming states again according to the Karma Vasana. This is indicated in the next stanza.

स्वकृतकर्मनियन्त्रित एव यः
स्वभवनाद्धि विनिष्क्रमते बहिः ।
व्यवहरत्यथ पूरुषभावभृत्
स हृदि खेलतु सौम्यपतिस्सदा ॥ १५ ॥

"The conditioned finite Self, has to emerge out of Its native natural state of Pure bliss in deep-sleep, prompted by Its Karma Vasanas (reactionary tendencies of its previous actions) to the waking state of experiences, as long as it is in the iron grip of delusion about its true nature identifying Itself as the Limited Jiva. It indulged in all sorts of Ego-centric experiences in Life. It arrogates to itself, the doership and enjoyership of all actions it undertakes.

That Supreme Self is the Lord of Soumya Kasee, who may ever shine in my heart in His divine Leela." ... 15

The ideas in Mantras 14 is partially explained in the above stanza. The latter part of the same Mantra is explained in the next stanza.

Till the true nature of the Self is fully and totally realised, the repeated sojourns of the Self in these three states of existences, can never be avoided.

त्रिषु पुरेष्वयमेवमनारतं
चरति यः पुरुधा चरयन् स्वयम् ।
भुवनमेतदशेषमविद्यया
स हृदि खेलतु सौम्यपतिस्सदा ॥ १६ ॥

"The conditioned Limited Self, in its Jivatma Bhava, through Its mis-apprehension of Its true real nature, creates the Worlds of Heavens, the Devas, the Great Elements, Humans, animals etc. in various names and forms, and aimlessly and endlessly roams about in Its three States of existences, the waking, the dreaming and the deep-sleep, assuming gross, subtle and casual bodies. That Supreme Self is the Lord of Soumya Kasee who may ever shine in my heart in His Divine Glory." ... 16

The meaning of Mantra 14 is further elucidated in this stanza also.

These three states of Existence and the three kinds of bodies merge with the Self on Self Realisation. That is indicated in the next stanza.

इदमखण्डचिति प्रविलीयते
सुखसरस्वति यत्र पुरत्रयम् ।
उरगरज्जुनिभे च निजात्मनि
स हृदि खेलतु सौम्यपतिस्सदा ॥ १७ ॥

"The Three states of existence, the waking, the dreaming and the deep-sleep — which are here compared as three cities composing the total world in which the Jiva Atma roams about repeatedly, seeking the worldly enjoyments, merge back into the Supreme Self whose nature is un-broken consciousness or Absolute awareness, just like the delusion of the snake merges back into the rope, the moment the rope is revealed.

May the Lord of Uttara Kasee who Symbolically shines as the Supreme Self ever be sporting in my heart." ... 17

It is pointed out in the next stanza that this Atman is one's true nature.

अमृतमायतनं जगतो बृहत्
तनुतमञ्च सदोञ्चिति वस्तु यत् ।
पुरुष एष तदेव चिरंतनं
स हृदि खेलतु सौम्यपतिस्सदा ॥ १८ ॥

"The Supreme Brahman is deathless. It is the sole support of the Entire Universe. It is the mightiest and the tiniest. It is very very ancient. It is beyond the beginning of Time. It is the eternal Reality. It is symbolically described as the Sacred Word Symbol 'Om'. It is, by its very nature, Pure Consciousness or Absolute Awareness. It is this Infinite Brahman, that has seemingly assumed the Jivatwa Bhava — the finite Self — due to the non-apprehension of Its real nature. In Reality It is ever the mighty Supreme Self.

That Supreme Lord is the Lord of Soumya Kasee, who may ever be sporting in my heart." . . . 18

The description of the Supreme Self which is one's very Self is continued in the next stanza also, emphasising Its non-attached nature.

श्रवणदर्शनकृत स्वयमद्वयः
श्रवणदृग्रहितोऽपि महाद्भुतम् ।
चरणकृच्चरणञ्च विनैव यः
स हृदि खेलतु सौम्यपतिस्सदा ॥ १९ ॥

"The Supreme Self is the non-dual Reality. It alone is, without a second. Though It is devoid of any Sense organs, It hears, It sees and does all other activities. It is devoid of any limbs like hands or legs. Still It goes about everywhere pervading the whole Universe. Its Glory is as wonderful as it is paradoxical.

> That Supreme Brahman is reigning as the Lord of Soumya Kasee. May the Merciful Lord ever be sporting in my heart in His Divine Play." ... 19

Neither merit (Punya) nor demerit (Papa) can ever have anything to do with It as it transcends both. This is explained in the next stanza.

स्पृशति नो सुकृतं न च दुष्कृतं
यमथ यस्य न धीवपुरिन्द्रियम् ।
जनिमृती च न भूप्रभृतीन्यपि
स हृदि खेलतु सौम्यपतिस्सदा ॥ २० ॥

> "The Supreme Self is ever unattached to anything. Neither Punya (meritorious action) nor Papa (demeritorious action) can ever touch It, as It is beyond both. It is devoid of all finite equipments of Intellect, body, Sense organs. It is neither born nor does It ever die. The Great five Elements cannot have any sort of relationship with It. It transcends them all. It ever shines in Its Self-Effulgent Glory, in Its ever pure, ever free, ever conscious, eternal nature.
>
> The Supreme Brahman is the Lord of Soumya Kasee, who may in His Infinite mercy ever be revelling in my heart."
> ... 20

The ideas in the rest of the Mantras in Kaivalya are summed up by Gurudev in this and the three preceding stanzas. With these stanzas the gist of Kaivalya Upanishad is completed.

The essence of Parama Hamsopanishad is given in the next five stanzas, the main duties and attributes of the Parama Hamsa Sanyasin are beautifully described. This Upanishad is a minor and very breef one, without any sections or Mantras. It is in a narrative form. Gurudev has rendered these stanzas in 'Sikarine' meter.

This brief but most brilliant Upanishad is in the form of a 'Guru Sishya Samvada' — question-answer session between the Master and the desciple. Here the Seeker is Sage Narada and the Master is Brahmaji Himself. What is the path of the Parama Hamsas and what are their duties are the questions asked by Sage Narada. The rest of the Upanishad is the answer of Brahmaji. There are only four narrative passages.

Those whose minds are constantly and firmly established in Brahman the Absolute Reality, rejecting the World of names and forms as *'Mithya'* — purely illusory — and who wander about in forests clad in their loin cloth only, are the Paramahamsa Yogi's described here.

निरातङ्के यस्मिन् निरुपचरितब्रह्मणि सदा
मनो लीनं यस्य त्यजति स सुतान् दारसुहृदः ।
अथैकं कौपीनं विहरति गृहीत्वा विगतभीः
स शंभुः स्वाराज्ये दिशतु वसतिं सौम्यनिलयः ॥२१ ॥

"He whose mind is ever absorbed in the ever-blissful and Infinite nature of the Supreme Brahman, withdraws completely from all worldly attachments, renouncing his wife, sons and other Kith and Kin. He cuts asunder all worldly attachments due to true renunciation born out of correct discrimination. He, thereafter, wanders fearlessly alone, established in Brahmic consciousness, clad only in his loin cloth as a Parama Hamsa. He has no duties left over to be done by him. He feels fully a Sense of Self-fulfilment. He has no bindings to fetter his movements and activities. He is ever free.

> That Supreme Brahman is reigning as the Lord of Uttara Kasee, May that Infinite Lord bless me with unshaken firmness in my Brahma Nistta — concentration on the Self in Its Self-Effulgent Glory." ... 21

Brahmaji says such Parama Hamza Yogi's are very very rare indeed. He renounces not only worldly attachments but all spiritual Sadhanas also. He clads himself with a loin cloth just for the bare maintenance of his body and for the good of all.

He ever revels in himself and plays with himself. He is not at all affected by heat or cold or any other pluralitic experiences of the world. This is indicated in the next verse.

न शीतं नाप्युष्णं न सुखमसुखन्नापि निधनं
न मानामानौ शुकृक्षुदपि न पिपासा न विषयाः ।
यदात्मक्रीडैकप्रवणधिषणस्यास्ति विदुषः
स शंभुः स्वाराज्ये दिशतु वसतिं सौम्यनिलयः ॥ २२ ॥

> "The Parama Hamsa Yogi ever revels in his blissful Self. He is not affected by heat or cold. He is neither joyous nor sorrowful. He is deathless and has no fear of death either. Honour or dis-honour never affect him in their slightest degree. He is supremely indifferent to sorrow, hunger, thirst, sense objects like Sound, Sight etc. as he is in a mood of eternal play with his own Self.
>
> That Supreme Self is Lord Viswanath. May He bestow on me unshaken firmness in my Brahma Nistta for ultimate Moksha." ... 22

Brahmaji here says that Parama Hamsa Yogi carries neither the staff nor the hair-tuft nor the holy thread, nor any covering. He has given up all false knowledge and mis-conception of the body, mind and intellect. He realises the Eternal Brahman. He lives in that Himself with the consciousness, "I myself am He. I am that which is ever calm, immovable, undivided, of the essence of knowledge-Bliss. That alone is my nature". That knowledge alone is his Tuft of hair. That knowledge alone is his holy thread. The total identity of Jiva Atma and Paramatma is his Sandhya ceremony.

Gurudev continues the description in the next stanza.

न दंभो दर्पोऽहंकृतिरथ न निन्दा स्तुतिरपि
न कामः क्रोधो वा कुणपमिव गर्ह्यं स्वकवपुः ।
न शौद्र्यं वैप्र्यं यत् परपरमहंसस्य विदुषः
स शंभुः स्वाराज्ये दिशतु वसतिं सौम्यनिलयः ॥ २३ ॥

> "The Parama Hamsa Yogi who is ever firmly established in his Brahmic consciousness, has no trace of arrogance, pride, ego-centric vanity, contempt, praise, desire, anger etc. He reckons his body as contemptible as a dead carcass. In his vision, there is no high-born or low-born — Brahmana or Sudra. He ever shines in his ever detached Glory. That Parama Hamsa is of the nature of the Supreme Brahman who is Lord Viswanath of Soumya Kasee. May He bless me in His Infinite Grace, with the ever illumining Brahmic consciousness." . . . 23

In the next stanza, Gurudev points out that by merely holding a staff (Danda), one does not become a Dandi Sanyasi.

न दण्डी यः काष्ठग्रहणपटुरज्ञानजटिलः
स दण्डी ह्युद्दण्डान् सुदृढ़षडरीन् यो दमयति ।
धृतो यद्ब्रह्मण्यव्यभिचरितनिष्ठैकलगुडः
स शंभुः स्वाराज्ये दिशतु वसतिं सौम्यनिलयः ॥ २४ ॥

"One who is steeped in the ignorance of the Self, but is very clever in holding a wooden staff — the symbolic Insignia of a Parama Hamsa, is a gross perverted pretender of a Sanyasin. He is a real Dandi Sanyasi, who is ever firmly established in the Pure Consciousness of Brahman, through his unbroken steady contemplation of the Supreme Self, like the ceaseless uninterrupted flow of oil. Through such single-pointed meditation constantly on Brahman, he has subdued all the six well known negative tendencies like Desire, Anger, Greed, Delusion, Pride and Jealousy. The Wooden staff symbolically held by such Sanyasins, is this single-pointed contemplation of Brahman and not any external objective aid. He alone is the real Danda Sanyasi.

Such a Danda Sanyasi is of the nature of the Supreme Brahman who is reigning Supreme as Lord Viswanath of Soumya Kasee. May that Infinite Lord be gracious enough to bestow on me the Pure awareness of the Supreme Brahmic consciousness." . . . 24

The holding of a wooden staff as an insignia of a learned scholar sanyasins from the higher order of society is purely symbolic. This symbol represents the total elimination of the six fold Vikaras (emotional moods) which assail and sabotage every Seeker of The Supreme Self. They are desire, anger, greed, delusion, pride and jealousy. Without subduing and totally eleminating these six emotional moods, if one has only held the wooden staff, he never can be considered as a Dandi Sanyasis. He is just a Pretender-hypocritical and showy. If one has eliminated these 'Sad Vikaras' by the single-pointed contemplation on Brahman and has firmly established in the Pure awareness of Brahman, has become Dandy Sanyasi even without holding a wooden staff.

In the next stanza with which this section is concluded, the true Nature of a Parama Hamsa Sanyasi is made clear.

अनिष्ठो यन्निष्ठः स्थिरमतिरनन्तोदवसितः
हिरण्ये चातृष्णो रुचिरविषयेष्वात्मधनिकः ।
वरेण्यो यो भिक्षुस्स तु जयति नान्येऽघनिधयः
स शंभुः स्वाराज्ये दिशतु वसतिं सौम्यनिलयः ॥ २५ ॥

"The real Parama Hamsa Yogi is one who is constantly established in the pure awareness of Brahma. He has no fixed or permanent place of residence. To Him the whole Universe is his Home. He is ever unshaken in his intellect. He has no sort of attachment or desire for Gold or Sense enjoyments, like soft music etc. His greatest ever coveted wealth is the knowledge of the Self he has obtained through his spiritual Sadhana. He alone can be considered as a liberated Soul, a Jivan Mukta. He alone has attained the most sublime state of a *Parama Hamsa Yogi*.

The Parama Hamsa sanyasis satisfying all the qualification narrated above are Jivan Muktas in his life itself and are of the true nature of the Supreme Self. That Supreme Self is reigning as Lord Viswanath of Soumya Kasee. May that ever merciful Infinite Lord established me firmly in my Brahmic consciousness." ...25

The others who go about as Danda Sanyasis without any of these attributes, are high class cheats and hypocritical pretenders, duping themselves as well as over-credulous innocent public. Their demonstrative display of the staff they carry and their empty spiritual vanity are just to hood-wink the blind devotees and straight-forward innocent spiritual seekers. They, not only, cheat themselves but acquire on extra doze of the darkest Sins (Papas), (negative Vasanas), as a result of which they may have to undergo the greatest and most painful tortures of Hell like (Rourava).

SECTION XVII

In this section the gist of Maitreyi Upanishad and Teja Bindu Upanishad is given in different Sanskrit Meters. They are very lucid, surcharged with deep devotion and rendered in highly literary style. The first 19 stanzas sum up Maitreyi Upanishad and the rest remaining six stanzas cover the Teja Bindu Upanishad.

The King Brihadradha did intense tapas rendering his Mind and Intellect absolutely pure and single-pointed. He approaches Rishi Sakayanan who is a great scholar in Vedas and puts several questions to clear his doubts. Those questions are summed up in the first three stanzas of this section.

शिखरी प्रपतत्यथोदधिः
परिशुष्यत्यवनिर्निमज्जति ।
किमिहास्ति भवेऽभवं भवं
शरणं याहि शिवं शिवाधवम् ॥ १ ॥

> "Even the most mighty and lofty mountains, one day, may crumble and may be reduced to dust. The limitless Ocean, may one day, get fully dried up. This Earth also may in due course of time might slip and fall from Its orbital flights and get completely submerged in Space. In this ever changing, ever perishing World of Names and Forms, what is there, that is beyond change, eternal and never perishing?
>
> That Eternal, ever-permanent, ever-auspicious Reality is Parvathi Pathi, the Lord of Sree Parvathi to whom let us surrender totally." . . . 1

This stanza is in the *Vaithaleeya* Meter. In this Universe everything is in a state of change. Change is the changeless law of this World. Even the Mighty Mountain Ranges, the limitless ocean or even the Earth are subject to this inexorable law of change. Naturally King Brihad Radha is assailed by the most legitimate doubt. Is there any thing real and changeless in this World of names and forms. Are these finite experiences of the World worth while having? This is the first question of the King.

The answer is in the last line of stanza. Lord Siva who is never born and never dies, who is the Lord of Sree Parvathi, who forms the sole substratum on which these world of change arise, exist and merge back is to be sought and realised. May we surrender unto him to get over this realm of birth and death.

In this terrible world of death and change, Men jump about like the restless frogs, being attracted by the eternal sense objects. He finds no way to escape this horrible fate. The only and the easiest way to get over this tragedy is only to seek the Lord and surrender totally unto Him. This is pointed out in the next stanza.

अरमन्धतमःप्रहौ नरः
प्लववद्धोरभवे विधूर्णति ।
गतिरत्र भवत् पदांबुजे
रतिरेवोत्तरकाशिकेश्वर ॥ २ ॥

> "Just like a frog which hops, and jumps about having fallen in a deep, dry, dark well, Men blinded by total ignorance of their true nature (Non-apprehension of their Reality) tirelessly, restlessly engage themselves in several activities tossed, hither and thither, prompted by their ego-centric desires in this terri-

ble Samsar — the World of changes. Caught-up in this whirlpool of endless activities, Men find no way to get out of it. Oh Merciful Lord of Uttara Kasee! only devotion to Thee in the form of pure love and total surrender to Thy ever sacred Lotus feet is the only means to get out of this ever vicious Samsar — the endless cycle of birth and death." . . . 2

This Stanza is also in the Vyathali Meter.

This physical body is a gross, aggregate of all dirt and stinking matter. Knowing this, one becomes convinced of its worthlessness and can develop a deep Sense of aversion to it. This is indicated in the next stanza.

मैथुनोत्थमतिमात्रकच्चरं
चात्र मूत्रकुहराद्विनिर्गतम् ।
मात्रमेतदसृगस्थिसञ्चितं
तत्र किं कुरु रतिं त्रिलोचने ॥ ३ ॥

"This Physical body of Man is born out of the Sexual Union of Man and Woman. It is full of dirt. It has emerged out of the Womb of woman lying near the Urinary tract. It is filled with blood and bones. Thus its origin and existence are all in the most contemptable dirt only. Even during Its well developed and healthy condition, how ever well you may clean it and beautify it, it ever remains dirty only. It is indeed most strange and surprising that Men dote over this dirty stuff of the body, identifying it as 'I' and 'Mine'!

If one is to reject this Physical body as a dirty stuff, to whom should one be attached? The answer is to The Three eyed Lord Mahadeva who is of the true nature of the Supreme Self, if you want to get out of this world of change. Dedicate your devotion and love to Him in a Spirit of Surrender." . . . 3

The stanza is in "Rathodhatha" Meter.

The doubts assailing the mind of King Brahad Radha are explained in the above three stanzas. The King has the necessary qualification entitling him to know the knowledge of the Self. He has developed deep renunciation, he has done intense tapas, and he is ordently desiring liberation. These spiritual qualifications are well revealed from his questions narrated above.

Rishi Sakayana Muni, who is well established in Brahmic consciousness, and who is well up in scriptural texts, imparts Self knowledge to the fit student — the King. The gist of his teachings are explained in the coming stanzas.

First Sakayana Muni points out that the Supreme Self is located in the inner most core of one's heart. Though It is located so near to one Self, it appear to be far far away from him because of his blind attachments to sense objects. This is pointed out in the next stanzas.

स्पर्शरूपरसगन्धनिस्वने-
ष्वाशया भ्रमति यः पृथग्जनः ।
तद्दविष्ठतरमात्मवस्तु यत्
स्वस्तिदोऽस्तु मम तत्तनुश्शिवः ॥ ४ ॥

"The Supreme Self is far far away from him who engages himself always in this world in the endless pursuit of Sense objects like touch, form, taste; smell and sound, being deeply attached to them. The Realisation of the Self is almost impossible for him.

The idea is that those who are throughly extroverted lost in the pursuit of Sense objects due to his blind attachments to them cannot ever hope to have the knowledge of the Self even after several, several human births.

That Supreme Self is Lord Siva, who may bless me with the bliss of Mukti or Liberation." ... 4

In the next stanza it is indicated that Self Knowledge is to be attained through the mind rendered pure by Tapas.

प्राप्यते न तरसा तव तत्त्वं
प्राप्यते तु तपसान्तरनेधाः ।
वीतिहोत्र इव वृत्तिनिवृत्या
शान्तिमेति तपसैव हि चित्तम् ॥ ५ ॥

"Oh Lord, Mahadeva! It is never possible to know your true nature without any spiritual Sadhana. But the knowledge of Thy True Nature is revealed in the Mind rendered absolutely pure, and turned inward, through spiritual practices like 'Yama' and 'Niyama' and through intense Tapas and Selfless devotion to Thee. In that State of Mind, the Knowledge of Thy Supreme Self dawns very clearly.

This is just like the fire merging back to its source of heat in the form of embers after the fire wood is burnt up.

Due to single pointed contemplation and devotion, all the thought flow of the mind ceases completely and it merges in Its Siva Swarupa." ... 5

In the next verse, Mind alone is shown as the real cause of this World of Plurality.

चित्तमेह हि भवो निजचित्तं
शोधयेद्विविदिषुश्शिवतत्त्वम् ।
भावयेत् सरसमंघ्रिसरोजं
काशिकेश तव चित्तसरोजे ॥ ६ ॥

"This World of change is nothing but the creation of the Mind. Those seekers who desire to know the real truth of Lord Siva, should purify their minds, by Tapas (spiritual practices of austerity) and by sincere devotion to the Lord. In such a mind rendered pure one should meditate on the Lotus feet of the Lord, in the Lotus of the heart in Supreme love and devotion. In this process of the total contemplation of the Lord the complete stoppage of the thought flow of the Mind is effected. When the mind is thus ended, its product the World of change also disappears and the Sadhak gets liberation or Mukti." ... 6

The above stanza is in Swagath Meter.

In the next stanza, The Supreme Brahman is described as that which cannot be either denied nor fully grasped.

हेयादेयाद्दूरतो निर्विशेषं
निस्सामान्यं चास्ति यत्तत्त्वमीडे ।
निर्वाणं तन्निर्वपुर्निर्विकल्पं
विश्वाधारं विश्वनाथाभिधानम् ॥ ७ ॥

"The Supreme Brahman is that which is far, far from being rejected or denied. It is equally far, far from being fully grasped either. Because, It is attributeless and beyond any comparison. It is of the nature of 'Nirvan' — (liberation) — Ever-free. It is bodyless (never conditioned by any Upadhis). It is beyond all agitations of the Mind in the form of names or forms. It is the sole substratum on which the Entire Universe is supported.

That Supreme Self is Lord Viswanath whom I ever adore and worship." ... 7

This stanza is in the *"Salini"* Meter. Lord Viswanath is described here as attributeless Brahman.

The prayer in the next stanza is "May the Lord of Soumya Kasee Pathi" who is of the nature of the Supreme Self be ever pleased with me!

शुद्धं बुद्धं नित्यमुक्तस्वभावं
सत्यं सूक्ष्मं संविदानन्दसिन्धुः ।
प्रत्यग्वस्तुः प्रीयतां प्रेममूर्त्तिः
सौम्याकारं सौम्यकाशीश्वराख्यम् ॥ ८ ॥

"Oh, the Supreme Lord of Soumya Kasee! Thou Art ever Pure untainted by any Raga (desire) or Dwesha (anger). Thou Art of the nature of Pure consciousness. Thou Art ever free, unconditioned by any Upadhi. Thou Art, Truth absolute. Thou Art subtler than the all pervading space. Thou Art the ocean of Bliss. (That is, Thou Art of the nature of Ananda (bliss), Gyana (knowledge) and Santhi (sublime serinity). Thou Art the Inner most Reality in all beings in this World. Thou Art of the nature of Supreme, Selfless, Pure, Love, dearer than the dearest. May Thy benign divine Grace be ever with me." ... 8

This stanza is also in the Salini Meter.

Oh Lord! How am I to worship Thee. The correct method of Puja and worship of the Lord is indicated by Gurudev in the next stanza.

तव हे शिवमन्दिरं शरीरं
शिवदस्त्वञ्च सदाशिवोऽन्तरात्मा ।
अहमस्मि शिवोऽद्वयःपरत्मे-
त्यनुचिन्तापचितिस्तवेश्वरस्य ॥ ९ ॥

> "Oh Lord Siva! This Body is Thy sacred shrine. My ever-auspicious Inner Self is of Thy "*Sada Siva Rupa.*" Thy worship is by constant contemplation on this Pure Inner Self in single-pointed devotion with the thought "I am verily the Non-dual Supreme Self in the form of Sada Siva." This is the true worship of the Lord. All external forms of worship and ritualistic offerings are just to prepare the devotee for this introverted meditation of the Self within." . . . 9

This stanza is in the *Gupa Chandas* Meter.

After having adopted Sanyas, one should give up his house and village. The idea is such a true renunciate should no more have any thought or memory identifying himself with his house or Native village or town. He should be ever contemplating on Brahman alone. This is indicated in the next stanza.

कृतधीः कृतसंन्यसनो न वसे-
न्निजनीवृतिनिर्जितवृत्तिरयम् ।
शिवतावकनिष्कलरूपमलं
विदधीत हृदि प्रविविक्तपदे ॥ १० ॥

"One whose Mind and Intellect have been rendered pure, well determined and steady, and who is well-read in the scriptural texts, should never stay in his native village or town after taking up Sanyas. Just like a thief or robber after release from Jail, runs away and escapes, the Reuniciate also should get away from the madding crowd and resort to a solitary life in a jungle. Remaining in such sacred and quiet places of solitude, he can easily get over all other thought currents of a distractive nature, disturbing his meditation. He can, Oh Lord! in such a state of quiet mental attitude, contemplate constantly on the formless aspect of the Supreme Self." . . . 10

This stanza is in 'Todaka' Meter. This advice given by Poojya Gurudev here is most apt, and essentially useful to Sadhakas in the early stages of Sadhana.

The ever reliberated state of those who have woken up to the Supreme consciousness "I am Brahman" is described in the next stanza.

न वा मठं भीमवनं न वाश्रयेत्
कृती कृतस्वात्मविनिश्चयस्सताम् ।
कटाक्षपातेन विपर्ययोज्झितः
कटाक्षपात्रं तव सौम्यराट् प्रभो ॥ ११ ॥

"Oh The Supreme Lord of Soumya Kasee! Oh Lord Viswanath! Thou hast cast Thy benign, ever-merciful gaze on me. The Sad Purushas or Holy Men have been gracious and kind enough to bless me with their sacred company. Because of these two rare blessings, I am now lucky enough to have the transcendental experience of the Self with in without any trace of doubt or agitations (misgivings) of the mind. This Humble Self, Oh Lord, has therefore no more any need to go to any Asram or Mutt or to any dense forest here after.

> A Self Realised Soul has no bindings whatever. He is as free and unfattered as the Wind." . . . 11

This stanza is in Vamsothara Meter. Here we have a glimpse of the exuberent happy declaration of Guru Maharaj's glorious experiences of the Self.

Those who are ever doubtful and wavering can never hope for Mukti or liberation. This idea is made clear in the next stanza.

शिव विषयवतस्तवाद्वितीये
ह्यनुपहितात्मनिशुद्धबुद्धमुक्ते ।
सुखमनतिशयं कदापि मोक्ष-
प्रभवमहो न भवेत् प्रमूढबुद्धेः ॥ १ २ ॥

> "Oh Lord! Those most foolish Sadhaks, who are still having a wavering mind entertaining doubts on Thy Non-dual Infinite, Pure, Omniscent, Ever-free Nature, will never have the most joyous non-surpassing experience of the un-mixed bliss of total liberation. The slightest trace of doubt on the Non-dual absolute Reality of the Supreme Self, shut out 'Mukti' for the Sadhak." . . . 12

The same idea is given in Sreemad Bhagavad Geeta. The Lord says, "नायं लोकोस्ति न परो न सुखं संशयात्मनः". Those who are wavering, assailed by doubts, entertained in the Mind about the Absolute Reality are denied not only the happiness of this world but also the joy of higher worlds also.

This stanza is in 'Pushpitagra' Meter.

In the next stanza Gurudev points out that Renunciation of all actions both secular or sacred, and the Mantra Deeksha from Guru are only the external processes of Sanyas. What is the most essential aspect of Real Sanyas is also emphasised here.

कर्मत्यागः प्रेषजपो वा न यतित्वं
भिक्षाशित्वञ्चापि यतित्वं न कथञ्चित् ।
शश्वन्निष्ठा संयमनोत्थैव यतित्वं
विश्वेश त्वद्धाम्नि विभो भूम्नि महिम्नि ॥ १३

"The mere renunciation of all actions does not make one a real Sanyasi. The acceptance of Japa Mantra Deeksha given by the Guru, is also not the real sign of Sanyas. The fact, that one goes abegging for *Bhiksha* to Temples or Devotees, two or three times a day observing "the Madhukari Bhiksha" does not also make one a Sanyasi.

Oh Bhagavan Lord Viswanath! He alone is a Sanyasi who becomes one with Thy Non-dual Infinite All Pervading Supreme Self through the complete control of the Sense organs, mind and intellect and through the continuous unbroken, contemplation of the *"Self within"* establishing firmly in the awareness that *'I am Brahma.'* One who is ever established in this constant awareness, is a Real Sanyasi. Others are in the lower order of Sanyas." . . . 13

This stanza is in the "Matha Mayura" Meter.

However erudite one's scholarship in Vedant may be, if he is attracted by Sense objects and is extroverted by nature, he never attains the unshaken awareness or consciousness of the Supreme Brahman. His Scholarship only serves to fill his belly. This is pointed out in the next stanza.

अविद्यया शिव तव मोहिता जना
विचक्षणा अपि निगमेषु नैगमम् ।
पराङ्मुखाः खलु न विदन्ति पूरुषं
स्वचातुरीमुदरभराय विभ्रति ॥ १४ ॥

"Oh Merciful Lord! caught up in Thy "Maya Sakti" — deluding Power — (The non-apprehension of Thy Real Nature), these scholars in Vedanta Sastras turn extroverted pursuing and indulging in Sense enjoyments. They, therefore, never, realise the Purusha described in the Upanishads — the Supreme Self within.

Their great skill in Vedanta Sastras are, alas, not properly utilised. They use their great erudition in the Scriptures for eking their daily bread. They never employ or apply their knowledge for probing or seeking their real nature of the Self within. Even crows eke out their livelihood without any knowledge of Sastras. How are these scholars better than the crows, if they use their scholarship only to fill their belly?" . . . 14

This stanza is in "Ruchira" Meter.

In the next stanza Gurudev points out that by the mere worship of the Lord's idol made up of mud or stone, will not give one the true vision of the Real Lord. The true vision of the Real Lord is to be had in the Realisation of the Self within.

मृदुपलमणिकाष्ठेष्वीशबुद्धिं वितन्वन्
भयकरभवयन्त्रे भ्राम्यते भ्रान्तचित्तः ।
भव भवद् भवन्तं वीक्ष्य मोक्षाय साक्षात्
प्रभवति रवितुल्यं हन्त भान्तं हृदन्ते ॥ १५ ॥

"Oh Bhagavan! Because of their deluded understanding many of Thy devotees worship Thee mistaking the idol for the ideal. They look up to Thy Idol made up of Mud, stone, Salagramam, and wood, as Thyself without seeking Thy True form *within*. Not realising introvertedly Thee, they are, alas! caught up in this vicious cycle of birth and death again. Where are they to seek Thee then? This question is answered in the last two lines of the verse.

Oh Mahadeva! Thou are the very substrum of this Universe. Thou art the annihilator of this, Samsar — This world of change subject to Time. Thou art the only one who can lift us up from this illusory World of Names and Forms! Thou art ever shining in Thy Self-Effulgent Glory in the Lotus of my heart like the ever birlliant Sun. Only by Realising Thee, thus, as the very nature of the Supreme Self *within* transcending the body, mind and intellect, one can attain true Liberation, and remain ever in eternal shanti. He, thereafter, never, never, returns to this World of change to be re-born." ... 15

This stanza is in "Malini" Meter.

Oh Lord! Thou art ever full within and ever full without. This is explained by a suitable illustration in the next stanza.

धवलगिरिजाबन्धो
सिन्धो दुरन्तकृपांबुन-
स्त्वमणु न परिच्छिन्नः
छिन्नोऽपि कालदिगादिभिः ।
बहिरपि भवानन्तः
पूर्णो यथांभसि कुंभिका
बहिरपि सदा ह्यन्तः-
शून्यो यथांबरकुंभिका ॥ १६ ॥

"Oh Lord of Girija — the daughter of Himavan! Thou art an ocean of Kindness and Mercy. Though, Thou, may, due to our ignorance of Thy True nature, appear as finite and limited, subject to Time and Space, Thou, ever remains, in Thy Infinite Glory, not even the minutest particle of Thy Nature ever being affected by any limitation or finitude. Thou art ever full within and without — Thou art all pervading — like the pot lying submerged in water, with water within, without and all round.

Thou Art also ever unconditioned non-dual and unlimited as the Space in an empty pot and the space outside it. In Thy Non-dual all pervading nature, Thou are full within and without in Thy unmanifested form." . . . 16

This stanza is in 'Harini' Meter.

In the next three stanzas, Gurudev attempts to describe that Mahatma who is ever established in the Awareness of Brahman.

न दर्शनमदर्शनं
न दृगदृक् च दृश्योद्भमो-
प्यदृश्यमपि यत्र हि
स्वपनजाग्रदस्तंगमः ।
निरस्तकलनश्च यत्
पदमहो दृषत्सन्निभं
त्वियं हि सहजस्थितिः
शिव तवोत्तमाराधनम् ॥ १७ ॥

"The highest form of Thy worship is for the devotee to be in his *"Sahaja Avastha"* — the state of his non-dual inherent still nature. It is that state where the worshipper has no more any distinction between that to be known or that to be not known, meaning, knowledge or ignorance; the learned or the unlearned; the sight to be seen or the sight to be not seen; the waking state or the dream state. Remaining in this State transcending all notions of duality or any creative thought disturbances, he is in a State of absolute stillness like a silent stone.

The worship of the Lord with flower etc. is of an inferior order." ... 17

The above stanza is in 'Prithvi' Meter.

The deliberate firm, determination of the devotee that "The Supreme Lord Siva in His Absolute Bliss, Existence, Knowledge form and I" is described by Gurudev as "Sahaja Avasta" in the next stanza.

शिवोऽस्मि विमलोस्म्यहं
विशकलोस्मि बुद्धोऽस्म्यहं
सदस्मि सकलोऽस्म्यहं
सुखचिदस्मि शुद्धोऽस्म्यहं ।
इति स्फुटमनुक्षणां
च यदि वृत्तिरात्मोन्मुखी
त्वियं हि सहजस्थितिः
शिव तवोत्तमाराधनम् ॥ १८ ॥

"Oh Lord Viswanath! The highest and the Most Sacred form of Worship to Thee as declared in Vedanta, is for the devotee to remain on contemplation on Thee with a single-pointed — Mind, in which continuous, unbroken flow of thoughts on the Supreme Self surges forth, in the following strain. 'I am myself of the very natures of Siva! I am stainless! I am unbroken solid

Bliss by nature! I am omniscent! I am of the Nature of Truth absolute! I am all Pervading! I am Bliss absolute, Existence (absolute) knowledge, absolute! I am Purity Itself! This state of the devotee is "Sahaja Sthithi", which is described as the sublimest worship of the Lord." . . . 18

The description continues in the next stanza also.

अकार्यकरणोऽस्म्यहं
ह्यपगुणोऽस्मि पूर्णोऽस्म्यहं
अजन्मनिधनोऽस्म्यहं
निरुपमोऽस्मि नित्योऽस्म्यहम् ।
इति त्रिपथगांबुव-
द्यदि वहेत् सजातीयधी-
रियं हि सहजस्थितिः
शिव तवोत्तमाराधनम् ॥ १९ ॥

"I have no body, no Sense organs, nor any other physical limbs. I have no sorrow, delusion, joy, unhappiness, or any such emotional qualities. I am ever full transcending all changes in the form of birth or death. I am without any equal! I am eternal and remain in the same state in all three periods of time." When thought — currents of this nature surge forth in a Uniform pattern on the Supreme Brahman continuously in one's Mind and Intellect like The Holy Ganges gushing forth in her unbroken even flow, it is described as *Swarupa Sthithi* or establishment in one's own true form of the Pure Self.

Oh Lord! the most Sacred of Thy worship is this state of His devotee." . . . 19

With this stanza the Summing up of the essence of The Maitriyi Upanishad is over.

Hereafter the gist of Tejo Bindu Upanishad is explained. In the next stanza The Control of Prana Vital Air — described as 'Kumbaka Pranayama' is indicated.

ब्रह्मास्मीति निजान्तरात्मधिषणा
नैष्कम्म्यसत्कुंभकात्
सम्यग्ब्रह्ममयं समस्तमिदमि-
त्युद्दामदृष्ट्या तथा ।
सौम्याधीश विभो भवत्पदमुद-
स्ताध्यस्तभेदं बुधाः
संपश्यन्ति सदासुरोधकलया
नासाग्रदृष्ट्या च किम् ॥ २० ॥

"So far as a "Gyana Yogi" — the Sadhak following the Path of Knowledge — is concerned, the real "Kumbaka" — *the holding of the breath* — is to remain still and silent in the full awareness, "I am verily Brahman," in a single-pointed meditative mood of the mind. For him, the *Puraka* aspect of Pranayama — *the filling up of the breath* is to look upon the whole Universe both within and without filled fully with the Glory of Brahman and fix his vision on this Universal Supreme Self. The *'Rechaka'* aspect of Pranayama for him — *the rejection or blowing out of the breath* — is to reject all Super imposition on Brahman in the form of the delusory Pluralistic World of names and forms, and to be fully established in the non-dual absolute consciousness of Brahman.

Oh Lord of Uttara Kasi! This is how Thy true devotees shoud practice, the three aspects of Pranayama — 'Kumbaka', 'Puraka' and 'Rechaka' and Realise Thee.

By merely controlling mechanically the breath within and without and by fixing one's vision on the top of the nose, without this awareness of the Supreme Self, what purpose is really served? It is a sheer waste of time and energy serving no purpose whatsoever." ... 20

So far as a 'Gyani' is concerned, the three processes of Pranayama — Kumbaka, Puraka, Rechaka and the fixing of the vision for concentration are to be done as indicated above. Mere mechanical, physical control of the breath fixing one's vision on the tip of the nose has no use for him. The denial of the Entire World of names and forms is "Rechaka" for him. The filling up of the thought current of the Mind with the thought of the Self "I am Brahman" is Puraka for him. The holding of the mind still and silent in that thought current is Kumbaka for him.

One's nature or form is primarily determined by the pattern of the thought current of the Mind. Therefore a seeker of the Supreme Self should see that his mind should have only the uniform thought pattern of the Self only. No other thought current should even disturb him. This is pointed out in the next stanza.

भाववृत्तिमथशून्यवृत्तिमति-
भक्तियोगबलपुष्कला
सन्निरस्य परिपूर्णवृत्तिमथ
पालयेद् बुधमतल्लिका ।
ब्रह्मवृत्तिमिह तावकीं परम-
पावनीं न परिशीलये-
द्यस्स पूरुष पशुर्विपश्चिदपि
नोत्तरेद् भवसरित्पतिम् ॥ २१ ॥

"The learned genuine seekers of the Supreme Self, should first give up all thoughts which are of an extroverted nature flowing out in pursuit of the objects of the World outside. His mind should also get over the negative process of rejecting these worldly thoughts. A mind thus rendered pure by ridding it of its extroverted nature, and its negative aspect, should be turned positively inward filling it with uniform thought — currents on the total identity of the Supreme Self with the Individual Self, through the highest and Purest devotion to the Lord within. Such a thought current surcharged with the pure awareness of the Supreme Self should be kept up by the Sadhak through constant spiritual practice.

Oh Lord of Soumya Kasee! Is it not a thousand pity that after having been born as a human being, and after having studied the Sastras, one does not care to know this total identity of the Individual Self with Supreme Self by proper spiritual Sadhana? How is he better than an animal? How can be ever hope to get over this World of change and obtain Mukti?"

. . . 21

In the next stanza the main ideas in the latter portion of the Tejo Bindhupanishad is explained. The entire cosmos including several Devas are all the manifestation of Siva who is the Pure Self within me. This is indicated here.

त्वन्मयश्शिव विराट् च सूत्रमथ
विष्णुजिष्णुमुखदेवताः
त्वन्मयं शिव खवायुवायुसख-
वारिभूप्रभृति वैकृतम् ।
त्वन्मयं शिव यदस्ति भूतमथ
भावि सर्वमपि सौम्यराट्
त्वन्मयं यदि समस्तवस्त्वथ च
चिन्मयं तदथ मन्मयम् ॥ २२ ॥

> "Oh Lord Siva! The gross manifested Universe and the subtle Universal Mind (Hiranyagarbha) are only Thee. Lord Vishnu Lord Indra and other Devas are only Thy different manifestations. The five great Elements — the Sky, the Air, the Fire, the Water and the Earth — the different forms of nature — are but Thy manifestations only. All that had existed in the past, all that exist in the present and all that are to be in the future — nay all beings in this Universe that are moving and not moving — are all Thy expressions only. Oh Lord! Since all these entire beings are Thy form only, they are purely of Thy nature of Pure Awareness or Intelligence (Chinmaya). My True Self is also Pure Consciousness shining as Intelligence. So in Reality, all these entire beings in this cosmos are only my manifestations. Doubtlessly they are all myself only. So, Oh Lord! Thyself and myself are but one non-dual Supreme Self without any difference — Awareness Absolute and Pure." . . . 22

The doubt still is there between the Jiva and Siva. You are the finite Jiva. How do you become the Infinite Siva? This doubt is cleared in the next stanza.

ब्रह्मैवाहं न जीवो जनिमृतिरहितः
सच्चिदानन्दसान्द्रः
शत्रुर्मित्रं कलत्रं खगमृगभुजगाः
सर्वमात्मैव साक्षात् ।
बुद्धिर्बुद्धीन्द्रियादि क्वचिदपि न मयि
श्लिष्टमश्लिष्टगात्रो
निश्चित्यैवं विपश्चिच्छिव तव विहर-
त्वात्मभूतो महात्मा ॥ २३ ॥

> "I am not the finite Jiva. I am the Infinite Brahman. I am of the nature of the Supreme Brahman ever shining as Pure Exist-

> ence, Pure Consciousness, Pure Bliss in their ever substantial solid form, transcending all changes of birth or death. The Entire World consisting of my friends, enemies, wife, birds, animals, serpents etc. are but my different manifestations only. Neither Intellect, Mind nor Sense organs have any association with me in all the three periods of Time. I am without any part or limits. I am ever bodyless, either Gross, Subtle or Casual. Oh Lord! That Mahatma who has established himself in this firm determination of awareness of Thy Real nature as described above, is a Jivan Mukta — Liberated Soul — ever shining revelling in himself in his divine Glory of his non-dual Supreme Self, without a second." ... 23

The gist of the last section of the Tejo Bindu Upanishad is explained in the above stanza. It is further elucidated in the next two stanzas also.

The Supreme Brahman is Ever Pure, Ever free, Ever of the nature of Intelligence shining as such in all the period of Time. This World of Plurality, with the familiar notions of the Enjoyer the enjoyed etc. is never there at any time. Even now it does not exist in the present. It will never be in the future either. This is made clear in the next stanza.

देशः कालो निमित्तं कथमपि न जग-
ज्जन्मभंगादिकार्ये-
ष्वेवं सृष्टेरभावे क्व भवति भव भो-
भोक्तृभोज्य प्रसंगः ।
बन्धो मोक्षश्च कस्यास्त्यखिलकृदखिलं
चेन्द्रजालोद्भवं त्व-
न्मायाकैवल्यमूलं श्रुतिरपि जगदु-
ज्जृंभणे बंभणीति ॥ २४ ॥

"This World of names and forms, its seeming preservation and its dissolution are not caused by Either Time or Space. Being not an effect of these two factors, how can the question of Enjoyership or the thing enjoyed, ever arise in the field of *Time and Space.* In the absense of enjoyership and the thing enjoyed, where does the question of bondage caused by attachment and liberation from such attachment ever arise? Who is there in this world under bondage? Who is there in this world to be liberated? In terms of Absolute Truth, there is none bound or none liberated either.

Still this World of Plurality appears right in front of us as a stark Reality! How can any one deny it? This question is answered by Gurudev in the latter portion of the stanza.

Oh Lord! Thou Art the Mightiest and the most skillful creator! Thou Art the craftiest of conjurers *'par-excellence'*. This World of names and forms have come out of Thee as though out of a Supreme feat of Magic. It is as real and illusory as a long drawn out Magic show. Thou hast, Oh Lord, Thyself declared in the Vedas that this World is the product of Thy Maya — deluding Power. It is caused by ignorance or non-apprehension of Thy True Nature and the consequent mis-apprehension of Thyself as the World of matter and change, by Super-imposing it on Thee.

In fact, This World of names and forms with our familiar notions of enjoyership of the World, the object of the World enjoyed, bondage, liberation etc. is, in absolute Reality, never, never, there in all the periods of Time." ... 24

In the last stanza in this section the same idea is further elucidated by describing it in a slightly different manner.

कर्ता भोक्ता च भोगस्सुखमसुखमथ
स्वर्गतिर्दुगतिश्च
पुण्यापुण्यञ्द्रच सर्वं विलसितमसतो
भाति तृप्येन्मृगांभः ।
पीत्वा पीत्वा पितासुर्यदि जगदुदितं
संभवेत् सत्यमेतत्
सौम्याधीश त्रिसत्यं तव वपुरमलं
त्वेकमेतन्नतोऽस्मि ॥ २५ ॥

"The concepts of doer, enjoyer, enjoyment, happiness, sorrow, the attainment of the meritorious higher worlds of heaven the fall into the demeritorious neither wicked worlds of hell, merit (Punya) or demerit (Papa) or any other notions of plurality are all there only in the illusory world of Maya-delusion. If any one gives any credence, or relevance or reality to these illusory concept and notions, it is as ridiculous, absurd, and meaningless as a thirsty traveller tries to quench his thirst by drinking again and again the waters of a mirage in the desert. This world of names and forms are as unreal and illusory as the waters in a mirage. Therefore Oh Lord of Soumya Kasee! Thy Divine form which is of the nature of the Supreme Self alone shines ever Pure and ever True in all the three periods of Time. My thousand Prostrations of Thee. Here the Namaskar is the merging of the Bhakta with Bhagavan in a non-dual union." ... 25

---

* न निरोधो न चोप्तर्ति
न बक्षो न च साधकः
न मुमुर्क्षु न वै मुत्क
इत्येषा परमार्त्थता

SECTION XVIII

This is the last Stabaka of The Great Soumya Kaseesa Stotra. After having summarised the quint-essence of all the Upanishads, in the previous sections fully and completely, Gurudev describes the Infinite Glories of Lord Siva in His All Pervading form in this concluding section.

यो देवस्सत् स्वरूपेण स्वस्मिन्नेव विराजते ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ १ ॥

"That Lord who shines as *Pure Existence* in Himself, to Him my namaskars. To Him my namaskars. To Him my namaskars. My prostrations again and again to Him. (Here the repeatations of Namaskars are declared to show the exuberance of Poojya Gurudev's devotion to the Lord.)" ... 1

यो देवः सूत्ररूपेण जगत् सूत्रयति प्रभुः ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ २ ॥

"That Lord, who threads through this Entire World of Names and Forms as The Cosmic Intelligence or Hiranyagarbha — To Him my namaskar! To Him my namaskar! To Him my Namaskar. My prostrations again and again to Him." ... 2

यो देवो विधिरूपेण जगत् सृजति राजसः ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ ३ ॥

"That Lord, who assuming predominantly Rajo Guna, creates this world as Brahmaji — To Him my Namaskar! To Him my Namaskar! To Him my Namaskar. To Him my Namaskar — My prostrations again and again to Him." ... 3

यो देवो विष्णुरूपेण जगत्पुष्णाति शुक्लवान् ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ ४ ॥

"That Lord, who assuming pre-eminently Satwa Guna preserves and nurishes this world as Maha Vishnu, — To Him my Namaskar! To Him my Namaskar! To Him my Namaskar! My prostrations again and again to Him." . . . 4

यो देवो रुद्ररूपेण जगदश्नाति तामसी ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ ५ ॥

"That Lord! who assuming predominantly *Thamo Guna* destroys this world as Rudra To Him my Namaskar! To Him my Namaskar! To Him my Namaskar! My prostrations again and again to Him." . . . 5

यो देवस्सूर्यरूपेण जगद्रासयते सदा ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ ६ ॥

"That Lord! who assuming the form of the Sun, illumines this World all the time, To Him my Namaskar! To Him my Namaskar! My prostrations again and again to Him." . . . 6

यो देवस्सोमरूपेण पुष्णात्योषधिवीरुधः ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ ७ ॥

"That Lord who assuming the form the Moon, nurishes all the fruits and all the creepers filling them with all medicinal and nutritive contents, to Him my Namaskar! To Him my Namaskar! To Him my Namaskar! My prostrations again and again to Him." . . . 7

यो देवो वृषरूपेण वर्षत्यंबुदवाहनः ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ ८ ॥

"That Lord who assuming the form of Indra showers rains in time through the rain clouds, To Him my Namaskar! To Him my Namaskar! To Him my Namaskar. My prostrations again and again to Him." ... 8

यो देवो नृपरूपेण नृधर्मान् पाति धर्मवित् ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ ९ ॥

"That Lord assuming the form of The King rules the World protecting all dharmas, being himself proficient in them, To Him my Namaskar! To Him my Namaskar! To Him my Namaskar! My prostrations again and again to Him!" ... 9

यो देवो ब्रह्मरूपेण ब्रह्म वेदितुमिच्छति ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ १० ॥

"That Lord assuming the form of Brahmanas, seeks to know the Supreme Brahman, To Him my Namaskar! To Him my Namaskar! To Him my Namaskar. My prostrations again and again to Him." ... 10

यो देवो धेनुरूपेण दुग्धं जगत्प्रसूः ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ ११ ॥

"That Lord who represents mother Earth assuming the form of the Milch cow gives Milk, To Him my Namaskar! To Him my Namaskar! To Him my Namaskar! My prostrations again and again to Him." ... 11

यो देवो व्याघ्ररूपेण गर्जत्यूर्ज्जीवनान्तरे ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ १२ ॥

"That Lord assuming the form of the ferocious Tiger roars thunderingly, To Him my Namaskar! To Him my Namaskar!

To Him my Namaskar. My prostrations again and again to Him.” ... 12

यो देवः खगरूपेण द्रुतमुड्डयते दिवि ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ १३ ॥

“That Lord assuming the form of the birds fly in the sky most swiftly. To Him my Namaskar! To Him my Namaskar! To Him my Namaskar! My prostrations again and again to Him.” ... 13

यो देवो वृक्षरूपेण स्तब्धः छायां प्रयच्छति ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ १४ ॥

“That Lord assuming the form of trees remain fixed on the ground giving refreshing and cooling shades to men. To Him my Namaskar! To Him my Namaskar! To Him my Namaskar. My prostrations again and again to Him.” ... 14

यो देवस्तृणरूपेण हरिद्वर्णः चकास्ति हि ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ १५ ॥

“That Lord assuming the form of grass beautifies the Earth with its bluish green colour, To Him my Namaskar! To Him my Namaskar. My prostrations again and again to Him.” ... 15

यो देवः सर्वरूपेण सर्वीभवति सर्वदा ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥ १६ ॥

“That Lord, who assumes, All the forms, at all times, at all places and becomes All in all, To Him my Namaskar! To Him my Namaskar, To Him my Namaskar. My prostrations again and again to Him.” ... 16

To know and view and contemplate on the Supreme Brahman as the Total All Pervading Manifested Reality comprising of all the beings in this cosmos both moving and unmoving ranging from The Trinity Brahma, Vishnu and Siva, to the minutest blade of grass, is the Supreme knowledge, is the most exalted Bhakti and is the noblest Karma. These sublime Hymns on Lord Viswanath invoking the most essential messages of the important Upanishads both major and minor along with the description of the cosmic glories of the Lord are, here complete. The Divine theme discussed therein is also concluded.

In the next 9 stanzas Poojya Gurudev invokes the blessing of the Infinite Lord, by describing the greatness of this most Sacred shrine of Uttara Kasee. He also indicates the gains and benefits the devotees can derive by daily reciting these holy hymns. Incidently Gurudev also makes himself known to the public and the readers of these Hymns by making a passing autobiographical reference to himself. Lastly in the last stanza Gurudev dedicates these Eighteen Sthabakas at the Ever Sacred Lotus feet of Lord Viswanath of Soumya Kasee, in Utter devotion and total surrender.

After describing all pervading cosmic glories of the Lord, Gurudev prays for the grace of the Lord in the next stanza.

प्रसीद भगवन् सौम्य काशिकेश कृपांबुधे ।
प्रसीदाविद्यकध्वान्तध्वंसहंसनिभ प्रभो ॥ १७ ॥

"Oh Lord of Soumya Kasee! Thou Art an ocean of Mercy! May Thou be ever pleased with me. Thou, who art the dispeller of all darkness of Avidya (Ignorance of the Self) like the Ever Luminous Sun, may be gracious and be ever pleased with this humble Self." ... 17

The repeatation of the same prayer is to emphasize the firmness of the request to the Lord.

Gurudev, who feels a complete Sense of Self fulfilment begs of the Lord in all humility to bestow him unshaken and steadfast Bhakti, indicated in the next stanza.

यदि प्रसन्नो भवदंघ्रिसेवा-
रतिं प्रयच्छान्यदहं न याचे ।
निरस्तभेदभ्रममृत्युपाशां
परां परानन्दकरीं परात्मन् ॥ १८ ॥

"Oh Lord! If Thou Art pleased with me in composing these Hymns, do kindly bestow me with unshaken steadfast love to Thee and to be in Thy service always. I have to beg of Thee only firm devotion to Thee. What should be the nature of this constant Bhakti? Is it to be of the dualistic order with the distinction between the Upasya and Upasaka — (Bakta and Bhagavan). Oh Supreme Lord. What I beg of thee is that Supreme Devotion to Thee where all notions of duality are ended, the Bakta merging with Bhagavan in a non-dual blissful union." . . . 18

This stanza is in Upendra Meter. The completion of these Hymns, is mentioned in the next stanza.

संपूरितमिदं स्तोत्रं सर्वसिद्धिकरं नृणाम् ।
श्रुत्यन्तसुमनोमाध्वीहृद्यमत्यन्तमुत्तमम् ॥ १९ ॥

"This stotras — Hymns are now completed. These are capable of fulfilling all the desires of the devotees. They are be-decked with the choicest rarest and most fragent flowers plucked from the Elysian Garden of the Upanishads. Those who read and chant these Hymns will be enjoying them to their heart's content by drinking deep the nectarine sweetness of their essence." ... 19

जयत्युत्तरकाशीति सौम्यकाशीति च श्रुतम् ।
क्षेत्रं गोत्रकुलोत्तंस हिमवन्मध्यसंस्थितम् ॥ २० ॥

"This Uttara Kasee Khetra — is described in the Puranas as the celebrated 'Soumya Kasee'. It reigns Supreme in all Glory situated right in the centre of The Himalayas — which, ever-remains unsurpassed as the crown-Jewel of all The Mountain Ranges in the World." ... 20

पञ्चक्रोशविशङ्कटं वरुणया
चास्या च संवेष्टितं
भूभृद्भूषणवारणावतनितं-
बालंबि यद् भ्राजते ।
गंगा यत्र च गायतीव मधुरं
सामोर्मितुङ्गस्वनै-
स्तप्यन्ते च तपो वितृष्णमतयो
यत्रोल्बणं साधवः ॥ २१ ॥

"This ever-sacred shrine of Uttara Kasee is skirted by the Holy Rivers "*Varuni*" and 'Asu' all around and is located right in the middle of the Mountain Range '*Varana Vatham*' branching from the Mighty Himalayas ever shining as the Crown Jewel of All the Mountain Ranges of the World. The ever-Sacred *Holy ganga* is rushing forth here in her very swift flow, the gentle murmuring of her waves filling and sanctifying the entire area, as though, by the sweet divine chant of the musical Sama Veda. Here several Sanyasins of the Parama Hamsa order, who have given up all their desires, are engaged throughout in severe Tapacharya — austerities. Uttara Kasee, Shrine, thus reigns Supreme here in all these splendours and Glories." ... 21

तत्रास्ते विश्वनाथः श्रीशक्त्यादिसहितः प्रभुः ।
स्तोत्ररत्नेन यो देवस्तुष्टुवेऽनेन सौम्यराट् ॥ २२ ॥

"In this Sacred shrine of Uttara Kasee, the Lord of Soumya Kasee, whose glories have been sung in these Hymns, is worshipped with all His manifested might and splendour." ... 22

In the next stanza the benefit that is promised by reciting these Hymns is indicated.

यः पठेत् प्रयतो नित्यं श्रद्धयैतदनन्यधीः ।
सकामो लभते कामं निष्कामो मुक्तिमाप्नुयात् ॥ २३ ॥

"Those who chant these Hymns daily, pure in heart and body with faith, devotion and concentration, undisturbed by any mental agitation, will have all their desires fulfilled, if they are desire-prompted. If they are not prompted by such desires, he will have the knowledge of the Self and through that knowledge will attain liberation or Mukti transcending this world of change." ... 23

केरलावनिसुतेन शोभनं
भूरिभाग्यनिधिनेदमीरितम् ।
भिक्षुणा हिममहीध्रशृंगिको-
त्संगवाससरसिकेन केनचित् ॥ २४ ॥

"These Sacred Hymns are composed by a Sanyasi born in Kerala, who feels the Supreme satisfaction of having the fulfilment of his life by doing so. Just like a son feeling himself

> Supremely happy seated on the lap of his beloved father, enjoying his warmth and protection, this 'Bhikshu', feels inspired and enthralled in residing in the Mountain valley of the Lofty peaks of Himavan. Remaining thus, enjoying the thrill beauty and grandeour of the Mountain Ranges, this Sanyasi composed these enchanting stotras — Hymns — in, which, 'gyana' (knowledge), 'Bhakti' (devotion) and literary art are happily blended." ... 24

The above stanza is in 'Rathodatha' Meter.

These Hymns or stotras are finally dedicated as a devotional offering at the Lotus feet of Lord Viswanath in the last stanza.

विश्वेश्वरस्य कृपया खलु तत्प्रयुक्तः
क्षुद्रोपलब्धिमकुटोऽहमकार्षमेतत् ।
तस्यार्पितश्च पदयोः स्तबकोपहारः
स्तोत्रात्मकस्सुरभिलोऽस्तु स सुप्रसन्नः ॥ २५ ॥

> "By the Infinite Grace and blessings of Lord Viswanath, and by His Divine promptings, these stotras happened to be composed by me — the most dull-wetted! May I dedicate these Hymns at the Lotus feet of the Lord as my humble flower offerings to Him in the form of these stabakas (Bunches of flowers of sweet fragrance in the form of verses). May the Merciful Lord accept this humble offerings of mine offered in total devotion. May the Supreme Lord be ever gracious to me and pleased with me with this humble 'Upahar'. of mine." ... 25

Even in this concluding stanza, Gurudev who is one of the most outstanding scholars, styles himself as the most dull-witted! Is not this a Supreme example of this Maha Purusha's egolessness and extreme humility?

CHINMAYA MISSION